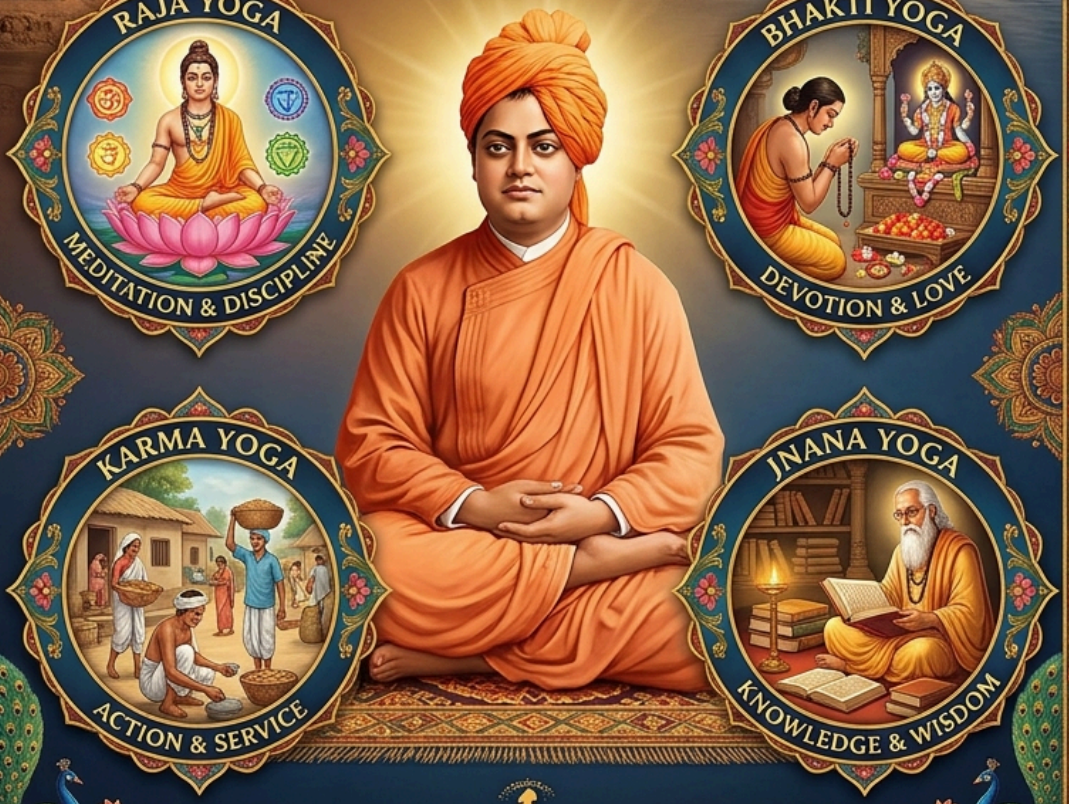
Raja Yoga, Bhakti Yoga Karma Yoga Jnana Yoga

Swami Vivekananda

The Complete Teachings on the Four Paths to God-Realization



VIVEKANANDA VEDANATA SOCIETY

Raja Yoga

राजयोग

Swami Vivekananda

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EACH SOUL IS POTENTIALLY DIVINE.

THE GOAL IS TO MANIFEST THIS DIVINE WITHIN, BY CONTROLLING NATURE, EXTERNAL AND INTERNAL.

DO THIS EITHER BY WORK, OR WORSHIP, OR PSYCHIC CONTROL, OR PHILOSOPHY, BY ONE, OR MORE, OR ALL OF THESE—AND BE FREE.

THIS IS THE WHOLE OF RELIGION. DOCTRINES, OR DOGMAS, OR RITUALS, OR BOOKS, OR TEMPLES, OR FORMS, ARE BUT SECONDARY DETAILS.

PREFACE

SINCE THE DAWN of history, various extraordinary phenomena have been recorded as happening amongst human beings. Witnesses are not wanting in modern times to attest the fact of such events, even in societies living under the full blaze of modern science. The vast mass of such evidence is unreliable, as coming from ignorant, superstitious, or fraudulent persons. In many instances the so-called miracles are imitations. But what do they imitate? It is not the sign of a candid and scientific mind to throw overboard anything without proper investigation. Surface scientists, unable to explain the various extraordinary mental phenomena, strive to ignore their very existence. They are, therefore, more culpable than those who think that their prayers are answered by a being, or beings, above the clouds, or than those who believe that their petitions will make such beings change the course of the universe. The latter have the excuse of ignorance, or at least of a false system of education in their childhood, which has taught them to depend upon such beings for help, and this dependence has no become a part of their degenerate nature. The former have no such excuse.

For thousands of years such phenomena have been investigated, studied, and generalised, the whole ground of the religious faculty of man has been analysed, and the practical result is the science of *Rāja Yoga*. *Rāja Yoga* does not, after the unpardonable manner of some

modern scientists, deny the existence of facts which are very difficult to explain; on the other hand, it gently, yet in no uncertain terms, tells the superstitious that miracles and answers to prayers, and powers of faith, though true as facts, are not rendered comprehensible through the superstitious explanation of attributing them to the agency of a being, or beings, above the clouds. It declares to mankind that each being is only a conduit for the infinite ocean of knowledge and power that lies behind. It teaches that desires and wants are in man, that the power of supply is also in man; and that wherever and whenever a desire, a want, a prayer, has been fulfilled, it was out of this infinite magazine that the supply came, and not from any supernatural being. The idea of supernatural beings may rouse to a certain extent the power of action in man, but it also brings spiritual decay. It brings dependence; it brings fear; it brings superstition. It degenerates into a horrible belief in the natural weakness of man. There is no supernatural, says the *Yogī*, but there are in nature gross manifestations and subtle manifestations. The subtle are the causes, the gross the effects. The gross can be easily perceived by the senses; not so the subtle. The practice of *Rāja Yoga* will lead to the acquisition of the more subtle perceptions.

All the orthodox systems of Indian philosophy have one goal in view, the liberation of the soul through perfection. The method is by *Yoga*. The word *Yoga* covers an immense ground, but both the *Sānkhya* and the *Vedāntist* schools point to *Yoga* in some form or other.

The subject of the first lectures in the present book is

that form of *Yoga* known as *Rāja Yoga*. The aphorisms of *Patanjali* are the highest authority and text book on *Rāja Yoga*. The other philosophers, though occasionally differing from *Patanjali* in some philosophical aspect, have, as a rule, acceded to his method of practice a decided consent. The first part of this book is comprised of several lectures to classes delivered by the present writer in New York. The second part is a rather free translation of the aphorisms (*Sutras*) of *Patanjali*, with a running commentary. Effort has been made to avoid technicalities as far as possible, and to keep the free and easy style of conversation. In the first part some simple and specific directions are given for the student who wants to practice, but all such are especially and earnestly reminded that, with few exceptions, *Yoga* can only be safely learned by direct contact with a teacher. If these conversations succeed in awakening a desire for further information on the subject, the teacher will not be wanting.

The system of *Patanjali* is based upon the system of the *Sānkhyas*, the points of difference being very few.

The two most important differences are, first that *Patanjali* admits a Personal God in the form of a first teacher, while the only God the *Sānkhyas* admit is a nearly perfected being, temporarily in charge of a cycle. Second, the *Yogīs* hold the mind to be equally all-pervading with the soul, or *Purusa*, and the *Sānkhyas* do not.

THE AUTHOR.

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RÂJA YOGA

OR

CONQUERING THE INTERNAL NATURE

CHAPTER I.
INTRODUCTORY.

ALL OUR KNOWLEDGE is based upon experience. What we call inferential knowledge, in which we go from the less general to the more general, or from the general to the particular, has experience as its basis. In what are called the exact sciences, people easily find the truth, because it appeals to the particular experience of every human being. The scientist does not tell you to believe in anything, but he has certain results which come from his own experiences, and reasoning on those experiences, when he asks us to believe in his conclusions, he appeals to some universal experience of humanity. In every exact science there is a universal basis which is common to all humanity, so that we can at once see the truth of the fallacy of the conclusions drawn therefrom. Now, the question is, has religion any such basis or not? I shall have to answer the question both in the affirmative and in the negative. Religion, as it is generally taught all over the world, is said to be based on faith and belief, and, in most cases, consists only of different sets of theories, and that is the reason why we find all these various religions quarrelling with each other. These theories, again, are based on belief. One man says there is a great Being sitting above the clouds and governing the whole universe, and he askes me to believe that, solely on the authority of his assertion. In the same way I may have my own ideas, which I am asking others to

believe, and if they ask a reason, I cannot supply them with any. This is why religion and metaphysical philosophy have a bad name nowadays. Every educated man seems to say: "Oh, these religions are only bundles of theories without any standard to judge them by, each man preaching his own pet ideas." At the same time I must tell you that there is a basis of universal belief in religion, governing all these different theories, and all the varying ideas of different sects of men in different countries. Going to the basis of them we find that they also are based upon universal experiences.

In the first place I will ask you to analyse all the various religions of the world. You will find that these are divided into two classes, those with a book, and those without a book. Those with a book are the strongest, and have the largest number of followers. Those without books have mostly died out, and the few new ones have very small followings. Yet, in all of them we find one consensus of opinion, that the truths they teach are the results of the experiences of particular persons. The Christian asks you to believe in his religion, to believe in Christ, and to believe in Him as the incarnation of God, to believe in a God, in a soul, and in a better state of that soul. If I ask him for reasons he says, "No, it is my belief." But if you go to the fountain head of Christianity you will find that it is based upon experience. Christ said He saw God; the disciples said they felt God; and so forth. Similarly, in Buddhism, it is Buddha's experience—He experienced certain truths, saw them, came in contact with them, and preached them to the world. So with the Hindus—in their book the writers, who are

called *Rishīs*, or sages, declare that they have experienced certain truths, and these they preach. Thus it is clear that all the religions of the world have been built upon that one universal and adamantine foundation of all our knowledge—direct experience. The teachers all saw God; they all saw their own souls, they saw their eternity, they saw their future, and they saw what they preached. Only there is this difference, that in most of these religions, especially in modern times, a peculiar claim is put before us, and that claim is that these experiences are impossible at the present day; they were only possible with a few men, who were the first founders of the religions that subsequently bore their names. At the present time these experiences have become obsolete, and therefore whe have now to take religion on belief. This I entirely deny. If there has been one case of experience in this world in any particular branch of knowledge it absolutely follows that this experience has been possible millions of times before, and will be repeated eternally. Uniformity is the rigorous law of nature; what once happened can happen always.

The teachers of the science of Yoga, therefore, declare that religion is not only based upon the experiences of ancient times, but that no man can be religious until he has had the same perceptions himself. Yoga is the science which teaches us to get these perceptions. It is useless to talk about religion until one has felt it. Why is there so much disturbance, so much fighting and quarrelling in the name of God? There has been more bloodshed in the name of God than for any other cause, and the reason is that people never went to the fountain

head; they were content only to give a mental assent to the customs of their forefathers, and wanted others to do the same. What right has a man to say he has a soul if he does not feel it, or that there is a God if he does not see Him? If there is a God we must see Him, if there is a soul we must perceive it; otherwise it is better not to believe. It is better to be an outspoke atheist than a hypocrite. The modern idea, on the one hand, with the "learned," is that religion and metaphysics, and all search after a Supreme Being, is futile; on the other hand, with the semi-educated, the idea seems to be that these things really have no basis, that their only value consists in the fact that they are strong motive powers for doing good to the world. If men believe in a God, they may become good, and moral, and so make good citizens. We cannot blame them for holding such ideas, seeing that all the teaching these men get is simply to believe in an eternal rigmarole of words, without any substance behind them. They are asked to live upon words; can they do it? If they could, I should not have the least regard for human nature. Man wants truth, wants to experience truth for himself, to grasp it, to realise it, to feel it wihtin his heart of hearts; then alone, declare the Vedas, will all doubts vanish, all darkness be scattered, and all crookedness be made straight. "Ye children of immortality, even those who live in the highest sphere, the way is found; there is a way out of all this darkness, and that is by perceiving Him Who is beyond all darkness, and there is no other way."

The science of Rāja Yoga proposes to put before humanity a practical and scientifically worked-out

method of reaching this truth. In the first place, every science must have its own method of investigation. If you want to become an astronomer, and sit down and cry "Astronmoy, Astronmoy!" it will never come to you. The same with chemistry. A certain method must be followed. You must go to the laboratory, take the different substance, mix them up, compound them, experiment with them, and out of that will come a knowledge of chemistry. If you want to be an astronomer you must go to the observatory, take a telescope, study the stars and planets, and then you will become an astronomer. Each science must have its own methods. I could preach you thousands of sermons, but they would not make you religious, until you first practiced the method. These are the truths of the sages of all countries, of all ages, men pure and unselfish, who had no motive but to do good to the world. They all declare that they have found some truth higher than that the senses can bring to us, and they challenge verification. They say to you, take up the method and practise honestly, and then, if you do not find this higher truth, you will have the right to say that there is no truth in the claim, but before you have done that, you are not rational in denying the truth of these assertions. So we must work faithfully, using the prescribed methods, and light will come.

In acquiring knowledge we make use of generalisation, and generalisation is based upon observation. We first observe facts, and then we generalise, and then we draw our conclusions or principles. The knowledge of the mind, of the internal nature of man, of though, can

never be had until we have the power of first observing the facts that are going on within. It is very easy to observe facts in the external world, and many thousand instruments have been invented to observe every point of nature, but in the internal world we find no instrument to help us. Yet we know we must observe in order to have a real science. Without a proper analysis, any science will be hoepless, mere theorising, and that is why all the psychologists have been quarrelling among themselves since the beginning of time, except those few who found out the means of observation.

The science of *Rāja Yoga*, in the first place, proposes to give men such a means of observing the internal states, and the instrument is the mind itself. The power of attention of mind, when properly guided, and directed towards the internal world, will analyse the mind, and illumine facts for us. The powers of mind are like rays of light being dissipated; when they are concentrated they illumine everything. This is the only source of knowledge that we have. Everyone is using it, both in the external and the internal world, but, for the psychologist, this minute observation which the scientific man can throw upon the external world, will have to be thrown on the internal world, and this requires a great deal of practice. From our childhood upwards we have been taught only to pay attention to things external, never to pay attention to things internal, and most of us have nearly lost the faculty of observing the internal mechanism. To turn the mind, as it were, inside, stop it from going outside, and thenm to concentrate all its powers, and throw them upon the mind itself, in order

that it may know its own nature, analyse itself, is very hard work. Yet theat is the only way to anything which will be a scientific approach to the subject.

What is the use of such knowledge? In the first place, knowledge itself is the highest reward of knowledge, and, in the second place, there is also utility in it. It will take away our misery. When, by analysing his own mind, man comes face to face, as it were, with something which is never destroyed, something which is, by its own nature, eternally pure and perfect, he will no more be miserable, no more unhappy. All misery comes from fear, from unsatisfied desire. Man will find that he never dies, and then he will have no more fear of death. When he knows that he is perfect, he will have no more vain desires, and both these causes being absent, there will be no more misery—there will be perfect bliss, even while in this body.

There is only one method by which to attain this knowledge, that which is called concentration. The chemist in his laboratory concentrates all the energies of his mind into one focus, and htrows them out upon the materials he is analysing, and so finds out their secret. The astronmoer concentrates all the energies of his mind and projects them through his telescope upon the skies; and the stars, the sun, and the moon, give up their secrets to him. The more I can concentrate my thoughts on the matter on which I am talking to you, the more light I can throw upon it. You are listening to me, and the more you concentrate your thoughts the more clearly you will grasp what I have to say.

How has all this knowledge in the world been gain

but by the concentration of the powers of the mind? Nature is ready to give up her secrets if we only know how to knock, to give her the necessary blow, and the strength and force of the blow will come through concentration. There is no limit to the power of the human mind. The more concentrated it is,the more power is brought to bear on one point, and that is the secret.

It is easier to concentrate the mind on external things, the mind naturally goes outwards; but, in the case of religion, or psychology, or metaphysics, the subject and object are one. The object is internal, the mind itself is the object, and it is necessary to study the mind itself, mind studying mind. We know there is the power of the mind called reflective. I am talking to you; at the same time I am standing outside, as it were, a second person, and knowing and hearing what I am talking. You work and think at the same time, another portion of your mind stands by and sees what you are thinking. The powers of the mind should be concentrated and turned back upon itself, and as the darkest places reveal their secrets before the pentrating rays of the sun, so will this concentrated mind penetrate its own innermost secrets. Thus will we come to the basis of belief, the real genuine religion. We will perceive for ourselves whether we have souls, whether life is of five minutes, or of eternity, whether there is a God in the universe or none. It will all be revealed to us. This is what *Rāja Yoga* proposes to teach. The goal of all its teaching is how to concentrate the mind, then how to discover the facts in our own minds, then how to generalise those facts, and form our own conclusions from

them. It therefore never asks the question what our religion is, whether we are Deists, or Atheists, whether Christians, Jews, or Buddhists. We are human beings; that is sufficient. Every human being has the right and power to seek for religion; every human being has the right to ask the reason why, and to have his question answered by himself, if he only takes the trouble.

So far, then, we see that in the study of this *Rāja Yoga* no faith or belief is necessary. Believe nothing, until you find it out for yourself; that is what it teaches us. Truth requires no prop to make it stand. Do you mean to say that the facts of our awakened state require any dreams or imaginings to prove them? Certainly not. This study of *Rāja Yoga* takes a long time and constant practice. A part of this practice is physical, but the main part of it is mental. As we go along we shall find how intimately the mind is connected with the body. If we believe that the mind is simply a finer part of the body, and that mind acts upon the body, in the saw way the body must act upon the mind. If the body is sick, the mind becomes sick also. If the body is healthy, the mind remains healthy and strong. When one is angry, the mind becomes disturbed; at the same time, when the mind is disturbed, the body also becomes disturbed. With the majority of mankind the mind is entirely under the control of the body; the mind is very little developed. The vast majority of humanity, if you will kindly excuse me, is very little removed from the animals. Not only that, but, in many instances, the power of control is very little higher than that of the lower animals. We have very little command of our minds. Therefore to bring that

command about, to get that control over body and mind, we must take certain physical helps, and when the body is sufficiently controlled, we can attempt the manipulation of the mind. By manipulation of the mind, we shall be able to bring it under our control, make it work as we like, and compel it to concentrate its powers as we desire.

According to the *Rāja Yogī*, all this external world is but the gross form of the internal, or subtle. The finer is always the cause, and the grosser the effect. So the external world is the effect, and the internal the cause. In the same way external forces are simply the grosser parts, of which the internal forces are the finer. One who has discovered and learned how to manipulate the internal forces will get the whole of nature under his control. The *Yogī* proposes to himself no less a task than to master the whole universe, to control the whole of nature. He wants to arrive at the pont where what we call "nature's laws" will have no influence over him, where he will be able to get beyond them all. He will be master of the whole of nature, internal and external. The progress and civilisation of the human race is simnply controlling this nature.

Various races differ in their processes. Just as in the same society some individuals want to control external nature, and others want to control internal nature, so, among races, some want to control the external nature, and some the internal. Some say that by controlling internal nature we control everything; some that by controlling external nature we control everything. Carried to the extreme both are right, because there is

neither internal nor external. It is a fictitious limitation that never exists. Both are destined to meet at the same point, the externalists and the internalists, when both reach the extreme of their knowledge. Just as the physician, when he pushes his knowledge to its limits, finds it melting away into metaphysics, so the metaphysician will find that what he calls mind and matter are but apparent distinctions, which will have to vanish for ever.

The end and aim of all science is to find a unit, that One out of which all this manifold is being manufactured, that One existing as many. *Rāja Yoga* proposes to start from the internal world, to study internal nature, and, through that, control the whole—both internal and external. It is a very old attempt. India has been its special stronghold but it was also attempted by other nations. In Western countries it is thought to be mysticism. People who wanted to practice it were either burned or killed as witches and sorcerers, and in India, for various reasons, it fell into the hands of persons who destroyed 90 per cent. of the knowledge, and of that portion which remained tried to make a great secret. In modern times many so-called teachers have arisen worse than those of India, because the latter knew something, while these modern exponets do not.

Anything that is secret or mysterious in these systems of *Yoga* should be at once rejected. The best guide in life is strength. In religion, as in everything else, discard everything that weakens you, have nothing to do with it. All mystery-mongering weakens the human brain. Through it this science of *Yoga* has been well nigh

destroyed, but it is really one of the grandest of sciences. From the time that it was discovered, more than 4000 years ago, it was perfectly delineated and formulated and preached in India, and it is a striking fact, that the more modern the commentator, the greater the mistakes he makes. The more ancient the writer on it the more rational he is. Thus it fell into the hands of a few persons who made it a secret, instead of letting the full blaze of daylight and reason fall upon it, and they did so that they might have the powers to themselves.

In the first place there is no mystery in what I preach. What little I know I will tell you. So far as I can reason it out I will do so, but what I do not know I will simply tell you that it is what the books say. It is wrong to blindly believe. You must exercise your own reason and judgement; you must practice, and see whether things happen or not. Just as you would take up any other science of a material nature, exactly in the same manner you should take up this science for study. There is neither mystery nor danger in it. So far as it is true it ought to be preached in the public streets, in the broad daylight. Any attempt to mystify these things is productive of great danger.

Before proceeding further, I will state to you a little of the *Sānkhya* Philosophy, on which the whole of *Rāja Yoga* is based. According to this philosophy perception comes through instruments, *e.g.*, the eyes; the eyes carry it to the organs, the organs to the mind, the mind to the determinative faculty, from this the *Puruṣa* (the soul) receives it, and gives the order back, as it were, and so on through all these stages. In this way sensations are

received. With the exception of the *Puruṣa* all of these are material, but the mind is of much finer material than the external instruments. That material of which the mind is composed becomes grosser, and becomes what is called the *Tanmātras*. It becomes still grosser and forms the external material. That is the psychology of the *Sānkhya*. So that, between the intellect and the grosser matter outside, there is only a difference in degree. The *Puruṣa* is the only thing which is immaterial. Mind is an instrument in the hands of the soul, as it were, through which the soul catches external objects. This mind is constantly changing and vacillating, and it can either atttach itself to several organs, or to one, or to none. For instance, if I hear the clock with great attention I will not, perhaps, see anything, although my eyes may be open, showing that the mind was not attached to the seeing organ, although it was to the hearing organ. And the mind, in the same way, can be attached to all the organs simultaneously. This mind has the reflexive power of looking back into its own depths. This reflexive power is what the *Yogī* wants to attain; by concentrating the powers of the mind, and turning them inward, he seeks to know what is happening inside. There is in this no question of mere belief; it is the analysis of certain philosophers. Modern physiologists tell you that the eyes are not the organs of vision, but that the organs are in the nerve centre in the brain, and so with all the senses; and they also tell you that these centres are formed of the same material as the brain itself. So the *Sānkhyas* will also tell you, but one is a statement on the physical side, and the other on the psychological side; yet both are

the same. Beyond this we have to demonstrate.

The *Yogī* proproses to himself to attain to that fine state of perception in which he can perceive all these things. There must be mental perception of all the different states. We shall perceive how the sensation is travelling, and how the mind is receiving it, how it is going to the determinative faculty, and how this gives it to the *Puruśa*. As each science requires certain preparations, as each science has its own method, until we follow that method we can never understand that science; so in *Rāja Yoga*.

Certain regulations as to food are necessary; we must use that food which brings the purest mind. If you go into a menagerie you will find this demonstrated at once. You see the elephants, huge animals, but calm and gentle; and if you go toward the cages of the lions and tigers you will find them restless, showing how much difference has been produced by food. All the forces that are working in this body have bene produced out of food; we see that every day. If you begin to fast, first your body will get weak, the physical force will suffer; then, after a few days, the mental force will suffer also. First, memory will fail. Then comes a point, when you are not able to think, much less to pursue any course of reasoning. We have, therefore, to take care what sort of food we eat at the beginning, and when we have got strength enough, when our practice is well advanced, we need not be so careful in this respect. While the plant is growing it must be hedged round, lest it be injured; but when it becomes a tree the hedges are taken away; it is strong enough to withstand all assaults.

A *Yogī* must avoid the two extremes of luxury and austerity. He must not fast, or torture his flesh; he who does so, says the *Gitā*, cannot be a *Yogī*; he who keeps awake; he who sleeps much; he who works too much; he who does no work; none of these can be *Yogīs*.

CHAPTER II.
THE FIRST STEPS.

RĀJA YOGA is divided into eight steps. The first is *Yama*—non-killing, truthfulness, non-stealing, continence, and non-receiving of any gifts. Next is *Niyama* — cleanliness, contentment, mortification, study, and self-surrender to God. Then comes *Āsana*, or posture; *Prāṇāyāma*, or controlling the vital forces of the body; *Pratyāhāra*, or making the mind introspective; *Dhāranā*, or concentration; *Dhyānā*, or meditation; and *Samādhi*, or super-consciousness. The *Yama* and *Niyama*, as we see, are moral trainings; without these as the basis no practice of *Yoga* will succeed. As these practices become established the *Yogī* will begin to realise the fruits of his practice; without these it will never bear fruit. A *Yogī* must not think of injuring anyone, through thought, word or deed, and this applies not only to man, but to all animals. Mercy shall not be for men alone, but shall go beyond, and embrace the whole world.

The next step is *Āsana*, posture; a series of exercises, physical and mental, is to be gone through every day, until certain higher states are reached. Therefore it is quite necessary that we should find a posture in which we can remain long. That posture which is easiest for each one is the posture to use. For one man it may be very easy to think in a certain posture, but this may be very difficult for another. We will find later on that in the study of these psychological matters there will be a

good deal of action going on in the body. Nerve currents will have to be displaced and given a new channel. New sorts of vibrations will begin, the whole constitutions will be remodelled, as it were. But the main part of the action will lie along the spinal column, so that the one thing necessary for the posture is to hold the spinal column free, sitting erect, holding the three parts — the chest, neck, and head — in a straight line. Let the whole weight of the body be supported by the ribs, and then you have an easy natural posture, with the spine straight. You will naturally see that you cannot think very high thoughts with the chest in. This portion of the *Yoga* is a little similar to the *Hatha Yoga*, which deals entirely with the physical body; the aim of the latter is to make the physical body very strong. We have nothing to do with that here, because the practices are very difficult, and cannot be learned in a day, and, after all, do not lead to any spiritual growth. Many of these practices you will find in Delsarte, and other teachers, such as placing the body in different postures, but the object in these is physical, not psychological. There is not one muscle in the body over which a man cannot establish a perfect control; the heart can be made to stop or go on at his bidding, and, in the same way, each part of the organism can be made to work at his bidding.

The result of this part of *Yoga* is to make men live long; health is the chief idea, the one goal of the *Hatha Yogī*. He is determined not to fall sick, and he never does. He lives long; a hundred years is nothing to him; he is quite young and fresh when he is 150, without one hair turned grey. But that is all. A *Banyan* tree lives

sometimes 5000 years, but it is a *Banyan* tree and nothing more. So, if a man lives long, he is only a healthy animal. One or two ordinary lessons of the *Hatha Yogīs* are very useful. For instance, some of you will find it a good thing for headaches to drink cold water through the nose as soon as you get up; the whole day your brain will be nice and cool, and you will never catch cold. It is very easy to do; put your nose into the water, and make a pump action in the throat.

After one has learned to have a firm erect seat, he has to perform, according to certain schools, a practice called the purifying of the nerves. This part has been rejected by some as not beloning to *Rāja Yoga*, but as so great an authority as the commentator, *Śankarāchārya*, advises it, I think it fit that it should be mentioned, and I will quote his own directions from his commentary to the *Svetāśvatara Upaniṣad*. "The mind whose dross has been cleared away by *Prāṇāyāma*, becomes fixed in *Brahman*; therefore *Prāṇāyāma* is pointed out. First the nerves are to be purified, then comes the power to practice *Prāṇāyāma*. Stopping the right nostril with the thumb, with the left nostril fill in air, according to one's capacity; then, without any interval, throw the air out through the right nostril, closing the left one. Again inhaling through the right nostril eject through the left, according to capactiy; practicing this three or five times at four intervals of the day, before dawn, during midday, in the evening, and at midnight, in fifteen days or a month purity of the nerves is attained; then begins *Prāṇāyāma*.

Practice is absolutely necessary. You may sit down and listen to me by the hour every day, but, if you do not

practice, you will not get one step further. It all depends on practice. We never understand these things until we experience them. We will have to see and feel them for ourselves. Simply listening to explanations and theories will not do. There are several obstructions to practice. The first obstruction is an unhealthy body; if the body is not in a fit state, the practice will be obstructed. Therefore we have to take care of what we eat and drink, and what we do; always use a mental effort, what is usually called "Christian Science," to keep the body strong. That is all; nothing further of the body. We must not forget that health is only a means to an end. If health were the end we would be like animals; animals rarely become unhealthy.

The second obstruction is doubt; we always feel doubtful about things we do not see. Man cannot live upon words, however he may try. So, doubt comes to us as to whether there is any truth in these things or not; even the best of us will doubt sometimes. With practice, within a few days, a little glimpse will come, enough to give you encouragement and hope. As one commentator on *Yoga* philosophy says: "When one proof is realised, however little it may be, that will give us faith in the whole teaching of *Yoga*." For instance, after the first few months of training and teaching, you will begin to find you can read another's thoughts; they will come to you in picture form. Perhaps you will hear something happening at a long distance, when you concentrate your mind and try to do so. These glimpses will come, just a little bit at first, but enough to give you faith, and strength, and hope. For instance, if you concentrate your thoughts

on the tip of your nose, in a few days you will begin to smell most beautiful fragrance, and that will be enough to show you that there are certain mental percepitons that can be made obvious without the contact of physical objects. But we must always remember that these are only the means; the aim, and end, and goal, of all this training is liberation of the soul. Absolute control of nature, and nothing short of it, must be the goal. We must be the masters, and not nature; neither body nor mind must be our master, and neither must we forget that the body is mind, and not I the body's.

A god and a demon went to learn about the Self from a great sage. They studied with him for a long time, and at last the sage told them. "Thou thyself art the being thou art seeking." Both of them thought that their bodies were the Self. "We have got everything," they said, and both of them returned to their people, and said, "We have learned everything that is to be learned; eat, drink, and be merry; we are the Self; there is nothing beyond us." The nature of the demon was ignorant, clouded, so he never inquired any further, but was perfectly satisfied with the idea that he was God, that by the Self was meant the body. But the god had a purer nature. He at first committed the mistake of thinking, "I, this body, am *Brahman*, so keep it strong and in health, and well-dressed, and give it all sorts of bodily enjoyments." But, in a few days, he found out that this could not be the meaning of the sage, their master; there must be something higher. So he came back and said, "Sir, did you teach me that this body is the Self? If so, I see all bodies die; the Self cannot die." The sage said, "Find it

out; thou art That." Then the god thought that the vital forces which work the body were what the sage meant. But, after a time, he found that if he ate, these vital forces remained strong, but, if he starved, they became weak. The god then went back to the sage and said, "Sir, do you mean that the vital forces are the Self?" The sage said, "Find out for yourself; thou art That." The god returned once more, and thought that it was the mind; perhaps that is the Self. But in a few days he reflected that thoughts are so various; now good, now bad; the mind is too changeable to be the Self. He went back to the sage and said, "Sir, I do not think that the mind is the Self; did you mean that?" "No," replied the sage, "thou art That; find out for yourself." The god went back, and, at last, found that he was the Self, beyond all thought; One, without birth or death, whom the sword cannot pierce, or the fire burn, whom the air cannot dry, or the water melt, the beginningless and birthless, the immovable, the intangible, the omniscient, the omnipotent Being, and that it was neither the body nor the mind, but beyond them all. So he was satisfied, but the poor demon did not get the truth, owing to his fondness for the body.

This word has a good many of these demoniac natures, but there are some gods too. If one propose to teach any science to increase the power of sense of enjoyment, he finds multitudes ready for it. If one undertake to show mankind the supreme goal, they care nothing for it. Very few have the power to grasp the highest, fewer still the patience to attain to it, but a few also know that if the body be kept for a thousand years the result will be

the same in the end. When the forces that hold it together go away the body must fall. No man was ever born who could stop his body one moment from changing. Body is the name of a series of changes. "As in a river the masses of water are changing before you every moment, and new masses are coming, yet taking similar form, so is it with this body." Yet the body must be kept strong and healthy; it is the best instrument we have.

This human body is the greatest body in the universe, and a human being the greatest being. Man is higher than all animals, than all angels; none is greater than man. Even the *Devas* will have to come down again and atttain to salvation through a human body. Man alone attains to perfection, not even the devas. According to the Jews and Mohammedans God created man after creating man He asked the angels to come and salute him, and all did except Iblis; so God cursed him and he became Satan. Behind this allegory is the great truth, that this human birth is the greatest birth we can have. The lower creation, the animal, is dull, and manufactured mostly out of *Tamas*. Animals cannot have any high thoughts; nor can the angels, or Devas, attain to direct freedom without human birth. In human society, in the same way, too much wealth, or too much poverty, is a great impediment to the higher development of the soul. It is from the middle classes that the great ones of the world come. Here the forces are very equally adjusted and balanced.

Returning to our subject, we come next to *Prāṇāyāma*, controlling the breathing. What has that to do with concentrating the powers of the mind? Breath is

like the fly-wheel of this machine. In a big engine you find the fly-wheel first moving, and that motion is conveyed to finer and finer machinery, until the most delicate and finest mechanism in the machine is in motion in accordance. This breath is that fly-wheel, supplying and regulating the motive power to everything in this body.

There once was a minister to a great king. He fell into disgrace, and the king as a punishment, ordered him to be shut up at the top of a vey high tower. This was done, and the minister was left there to perish. He had a faithful wife, however, and at night she came to the tower and called to her husband at the top to know what she could do to help him. He told her to return to the tower the following night and bring with her a long rope, a stout twine, a pack thread, a silken thread, a beetle, and a little honey. Wondering much, the good wife obeyed her husband, and brought him the desired articles. The husband directed her to attach the silken thread firmly to the beetle, then to smear his horns with a drop of honey, and set him free on the wall of the tower, with his head pointing up. She obeyed all these instructions, and the beetle started on his long journey. Smelling the honey before him he slowly crept onwards and upwards, in the hope of reaching it, until at last he reaches the top of the tower, when the minister grasped the beetle, and got possession of the silken thread. He told his wife to tie the other end to the pack thread,, and after he had drawn up the pack thread, he repeated the procedure with the stout twine, and lastly with the rope. Then the rest was easy. The minister descended from the tower by

means of the rope, and made his escape. In this body of ours the breath motion is the "silken thread," and laying hold of that, and learning to control it we grasp the pack thread of the nerve currents, and from these the stout twine of our thoughts, and lastly the rope of *Prāṇa*, controlling which we reach freedom.

We do not know anything about our own bodies; we cannot know. At best we can take a dead body, and cut it in pieces, and there are some who can take a live animal and cut it in pieces in order to see what is inside the body. Still, that has nothing to do with our own bodies. We know very little about them; why do we not? Because our attention is not discriminating enough to catch the very fine movements that are going on within. We can know of these only as the mind, as it were, enters the body, and becomes more subtle. To get that subtle perception we have to begin with the grosser perceptions, so we have to get hold of that which is setting the whole engine in motion, and that is the *Prāṇa*, the most obvious manifestation of which is the breath. Then, along with the breath, we will slowly enter the body, and that will enable us to find out about the subtle forces, how the nerve currents are moving all over the body, and as soon as we perceive that, and learn to feel them, we shall begin to get control over them, and over the body. The mind is also set in motion by these nerve current, so, at last, we shall reach the state when we have perfect control over the body and mind, making both our servants. Knowledge is power, and we have to get this power, so we must begin at the beginning, the *Prāṇāyāma*, restraining the *Prāṇa*. This *Prāṇāyāma* is a long

subject, and will take several lessons to illustrate it thoroughly. We will take it part by part.

We shall gradually see what are the reasons for each exercise and what forces in the body are set in motion. All these things will come to us, but it requires constant practice, and the proof will come by practice. No amount of reasoning which I can give you will be proof to you, until you have demonstrated it for yourselves. As soon as you begin to feel these currents in motion all over you, doubts will vanish, but it requires hard practice every day. You must practice at least twice every day, and the best times are towards the morning and the evening. When night passes into day, and day into night, it has to pass through a state of relative calmness. The early morning and the early evening are the two points of calmness. Your body will have a like tendency to become calm at those times. We will take advantage of that natural condition, and begin then to practice. Make it a rule not to eat until you have practised; if you do this the sheer force of hunger will break your laziness. In India they teach children never to eat until they have practised, and worshipped, and it becomes natural to them after a while; a boy will not feel hungry until he has bathed and practised.

Those of you who can afford it will do better to have a room for this practice alone; do not sleep in that room, it must be kept holy; you must not enter the room until you have bathed, and are perfectly clean in body and mind. Place flowers in that room always; they are the best surroundings for a *Yogī*; also pictures that are pleasing. Burn incense morning and evening. Have no quarrelling,

or anger, or unholy thought in that room. Only allow those persons to enter who are of the same thought as you. Then by and by there will be an atmosphere of holiness in the room, and when you are miserable, sorrowful, doubtful, or your mind is disturbed, the very fact of entering that room will make you calmer. This was the idea of the temple and the church, and in some temples and churches you will find it even now, but in the majority of them the very idea has been lost. The idea is that by keeping holy vibrations there the place becomes and remains illumined. Those who cannot afford to have a room set apart can practice anywhere they like. Sit in a straight posture, and the first thing to do is to send a current of holy thought to all creation; mentally repeat: "Let all being be happy; let all beings be peaceful; let all beings be blissful." So do to the East, South, North and West. The more you do that the better you will feel yourself. You will find at last that the easiest way to make yourselves healthy is to see that others are healthy, and the easiest way to make yourselves happy is to see that others are happy. After doing that, those who believe in God should pray—not for money, not for health, nor for heaven; pray for knowledge and light; every other prayer is selfish. Then the next thing to do is to think of your own body, and see that it is strong and healthy; it is the best instrument you have. Think of it as being as strong as adamant, and that with the help of this body you will cross this ocean of life. Freedom is never to be reached by the weak; throw away all weakness; tell your body that it is strong; tell your mind that it is strong, and have unbounded faith and hope in yourself.

CHAPTER III.

PRĀṆA.

PRĀṆĀYĀMA is not, as many think, something about the breath; breath, indeed, has very little to do with it, if anything. Breathing is only one of the many exercises through which we get to the real *Prāṇāyāma*i. *Prāṇāyāma* means the control of *Prāṇa*. According to the philosophers of India, the whole universe is composed of two materials, one of which they call *Ākāśa*. It is the omnipresent, all penetrating existence. Everything that has form, everything that is the result of compounds, is evolved out of this *Ākāśa*. It is the *Ākāśa* that becomes the air, that becomes the liquids, that becomes the solids; it is the *Ākāśa* that becomes the plants, every form that we see, everything that can be sensed, everything that exists. It itself it cannot be perceived; it is so subtle that it is beyond all ordinary perception; it can only be seen when it has become gross, has taken form. At the beginning of creation there is only this *Ākāśa*; at the end of the cycle, the solids, the liquids, and the gases all melt into the *Ākāśa* again, and the next creation similarly proceeds out of this *Ākāśa*.

By what power is this *Ākāśa* manifested into this universe? By the power of *Prāṇa*. Just as *Ākāśa* is the infinite omnipresent material of this universe, so is this *Prāṇa* the infinite, omnipresent manifesting power of this universe. At the beginning and at the end of a cycle everything becomes *Ākāśa*, and all the forces that are in

the universe resolve back into the *Prāṇa*; in the next cycle, out of this *Prāṇa* is evolved everything that we call energy, everything that we call force. It is the *Prāṇa* that is manifesting as motion; it is the *Prāṇa* that is manifesting as gravitation, as magnetism. It is the *Prāṇa* that is manifesting as the actions of the body, as the nerve currents, as thought force. From thought, down to the lowest physical force, everything is but the manifestation of *Prāṇa*. The sum-total of all force in the universe, mental or physical, when resolved back into its original state, is called *Prāṇa*. "When there was neither aught nor naught, when darkness was covering darkness, what existed then? That *Ākāśa* existed without motion." The physical motion of the *Prāṇa* was stopped, but it existed all the same. All the energies that are now displayed in the universe we know, by modern science, are unchangeable. The sum-total of the energies in the universe remains the same throughout, only, at the end of a cycle, these energies quiet down, become potential, and, at the beginning of the next cycle, they start up, strike upon the *Ākāśa*, and out of the *Ākāśa* evolve into various forms, and, as the *Ākāśa* changes, this *Prāṇa* changes also into all these manifestations of energy. The knownledge and control of this *Prāṇa* is really what is meant by *Prāṇāyāma*.

This opens to us the door to almost unlimited power. Suppose, for instance, one understood the *Prāṇa* perfectly, and could control it, what power on earth could there be that would not be his? He would be able to move the sun and stars out of their places, to control everything in the universe, from the atoms to the biggest

suns, because he would control the *Prāṇa*. This is the end and aim of *Prāṇāyāma*. When the *Yogī* becomes perfect there will be nothing in nature not under his control. If he orders the gods to come, they will come at his bidding; if he asks the departed to come, they will come at his bidding. All the forces of nature will obey him as his slaves, and when the ignorant see these powers of the *Yogī* they call them miracles. One peculiarity of the Hindu mind is that it always inquires for the last possible generalisation, leaving the details to be worked out afterwards. The question is raised in the *Vedas*, "What is that, knowing which we shall know everything?" Thus, all books, and all philosophies that have been written, have been only to prove *That* by knowing which everything is known. If a man wants to know this universe bit by bit he must know every individual grain of sand, and that means infinite time for him; he cannot know all of them. Then how can knowledge be? How is it possible for a man to be all-knowing through particulars? The *Yogīs* say that behind this particular manifestation there is a generalisation. Behind all particular ideas stands a generalised, an abstract principle; grasp it, and you have grasped everything. Just as this whole universe has been generalised, in the *Vedas*, into that One Absolute Existence. He who has grasped that Existence has grasped the whole universe. So all forces have been generalised into this *Prāṇa*, and he who has grasped the *Prāṇa* has grasped all the forces of the universe, mental or physical. He who has controlled the *Prāṇa* has controlled his own mind, and all the minds that exist. He who has controlled the *Prāṇa*

has controlled his body, and all the bodies that exist, because the *Prāṇa* is the generalised manifestation of force.

How to control the *Prāṇa* is the one idea of *Prāṇāyāma*. All these trainings and exercises are for that one end, and each man must begain where he stands, must learn how to control the things that are nearest to him. This body is the nearest thing to us, nearer than anything in the universe, and this mind is the nearest of all. The *Prāṇa* which is working this mind and body is the nearest to us of all the *Prāṇa* in the universe. This little wave of the *Prāṇa* which represents our own energies, mental and physical, is the nearest wave to us of all that infinite ocean of *Prāṇa*, and if we can succeed in controlling that little wave, then alone we can hope to control the whole of *Prāṇa*. Perfection is to be gained by the *Yogī* who has done this, and no power is any more his master. He has become almost almighty, almost all-knowing. We see sects in every country who have attempted this control of *Prāṇa*. In this country there are Mind-healers, Faith-healers, Spiritualists, Christian Scientists, Hypnotists, etc., and if we analyse these different groups we shall find that the background of each is this control of the *Prāṇa*, whether they know it or now. If you boil all their theories down the residuum will be the same. It is the one and same force they are manipulating, only unknowingly. They have stumbled on the discovery of a force, and do not know its nature, but they are unconsciously using the same powers which the *Yogī* uses, and which come from *Prāṇa*.

This *Prāṇa* is the vital force in every being, and the

finest and highest action of *Prāṇa* is thought. This thought, again, as we see, is not all. There is also a sort of thought which we call instinct, or unconscious thought, the lowest plane of action. If a mosquito stings us, without thinking, our hand will strike it, automatically, instinctively. This is one expression of thought. All reflex actions of the body belong to this plane of thought. There is then a still higher plane of thought, the conscious. I reason, I judge, I think, I see the *pros* and *cons* of certain things; yet that is not all. We know that reason is limited. There is only a certain extent to which reason can go; beyond that it cannot reach. The circle within which it runs is very, very limited indeed. Yet, at the same time, we find facts rush into this circle. Like the coming of comets certain things are coming into this circle, and it is certain they come from outside the limit, although our reason cannot go beyond. The causes of the phenomena protruding themselves in this small limit are outside of this limit. The reason and the intellect cannot reach them, but, says the *Yogī*, that is not all. The mind can exist on a still higher plane, the super-conscious. When the mind has attained to the state, which is called *Samādhi*,—perfect concentration, super-consciousness—it goes beyond the limits of reason and comes face to face with facts which no instinct or reason can ever know. All these manipulations of subtle forces of the body, the different manifestations of *Prāṇa*, if trained, give a push to the mind, and the mind goes up higher, and becomes super-conscious, and from that plane it acts.

In this universe there is one continuous mass on every plane of existence. Physically this universe is one;

there is no difference between the sun and you. The scientist will tell you it is only a fiction to say the contrary. There is no real difference between the table and me; the table is one point in the mass of matter, and I another point. Each form represents, as it were, one whirlpool in the infinite ocean of matter, and these are not constant. Just as in a rushing stream there may be millions of whirlpools, and the water in each of these whirlpools is fresh every moment, turning round and round for a few seconds, and then passing out at the other end, so this whole universe is one constantly changing mass of matter, in which we are little whirlpools. A mass of matter enters them, goes round and round, and turns, for a few years, into the body of a man, becomes changed, and gets whirled out in the form of, maybe, an animal, from that it rushes round to get, after a few years, into another whirlpool, called a lump of mineral. It is a constant change. Not one body is constant. There is no such thing as my body, or your body, except in words. It is one huge mass of matter. One point is called moon, another sun, another a man, another the earth, another a plant, another a mineral. Not one is constant, but everything is changing, matter eternally concreting and disintegrating. So it is with the mind. Matter is represented by the ether; when the action of *Prāṇa* is most subtle, this very ether, in the finer state of vibration, will represent the mind, and there it will be still one unbroken mass. If you can get to simply that subtle vibration you will see and feel that the whole universe is composed of these subtle vibrations. Sometimes certain drugs have the power to take us, as it

were, through our senses, and bring us to that condition. Many of you may remember the celebrated experiment of Sir Humphrey Davy, when the laughing gas overpowered him, and, during the lecture, he remained motionless, stupefied, and, after that, he said that the whole universe was made up of ideas; for the time being, as it were, the gross vibrations had ceased, and only the subtle vibrations, which he called the mind, were present to him. He could only see the subtle vibrations round him; everything had become thought; the whole universe was an ocean of thought, he and everyone else had become little thought whirlpools.

Thus, even in the universe of thought we find this unity, and at last, when we get to the Self, we know that that Self can only be One. Beyond motion there is but One. Even in manifest motion there is only a unity. These facts can no more be denied, as modern science has demonstrated them. Modern physics also has demonstrated that the sum-total of the energies is the same throughout. It has also been proved that this sum-total of energy exists in two forms. It becomes potential, toned down, and calmed, and next it comes out manifested as all these various forces; again it goes back to the quiet state, and again it manifests. Thus it goes on evolving and involving through eternity. The control of this *Prāṇa*, as before stated, is what is called *Prāṇāyāma*.

This *Prāṇāyāma* has very little to do with breathing, except as exercise. The most obvious manifestation of this *Prāṇa* in the human body is the motion of the lungs. If that stops, the body will stop; all the other manifestations of force in the body will immediately stop, if

this is stopped. There are persons who can trained themselves in such a manner that the body will live on, even when this motion has stopped. There are some persons who can bury themselves for months and yet live, without breathing. But, for all ordinary persons, this is the principal gross motion in the body. To reach the more subtle we must take the help of the grosser, and so, slowly travel towards the most subtle, until we gain our point. The most obvious of all motions in the body is the motion of the lungs, the flywheel which is setting all the other forces in motion. *Prāṇāyāma* really means controlling this motion of the lungs, and this motion is associated with the breath. Not that breath is producing it; on the contrary *it* is producing breath. This motion draws the air by pump action. The *Prāṇa* is moving the lungs, and that motion of the lungs draws in the air. So *Prāṇāyāma* is not breathing, but controlling that muscular power which moves the lungs, and that muscular power which is going out through the nerves to the muscles, from them to the lungs, making them move in a certain manner, in the *Prāṇa*, which we have to control in the practice of *Prāṇāyāma*. When this *Prāṇa* has become controlled, then we shall immediately find that all the other actions of the *Prāṇa* in the body will slowly come under control. I myself have seen men who have controlled almost every muscle of the body; and why not? If I have control over certain muscles, why not over every muscle and nerve of the body? What impossibility is there? What impossibility is there? At present the control is lost, and the motion has become automatic. We cannot move the ears at will, but we know that

animals can. We have not that power because we do not exercise it. This what is called atavism.

Again, we know that motion which has become latest can be brought back to manifestation. By hard work and practice certain motions of the body which are most dormant can be brought back under perfect control. Reasoning in that way we find there is no impossibility, but, on the other hand, every probability that each part of the body can be brought under perfect control. This the *Yogī* does through *Prāṇāyāma*. Perhaps some of you have read in these books that in *Prāṇāyāma*, when drawing in the breath, you must fill your whole body with *Prāṇa*. In the English translation *Prāṇa* is given as breath, and you are inclined to ask how that is to be done. The fault is with the translator. Every part of the body can be filled with *Prāṇa*, this vital force, and when you are able to do that, you can control the whole body. All the sickness and misery felt in the body will be perfectly controlled, and, not only so, you will be able to control another's body. Everything is infectious in this world, good or bad. If your body be in a certain state of tension, it will have a tendency to produce the same tension in others. If you are strong and healthy, those that live near you will also have the tendency to become strong and healthy, but, if you are sick and weak, those around you will have the tendency to become the same. This vibration will be, as it were, conveyed to another body. In the case of one man trying to heal another, the first idea is simply transferring his own health to the other. This is the primitive sort of healing. Consciously, or unconsciously health can be transmitted. The very

strong man, living with the weak man, will make him a little stronger, whether he knows it or not. When consciously done it becomes quicker and better in its action. Next come those cases in which a man may not be very healthy himself, yet we know that he can bring health to another. The first man, in such a case, has a little more control over the *Prāṇa*, and can rouse, for the time being, his *Prāṇa*, as it were, to a certain state of vibration, and transmit it to another person.

There have been cases where this process has been carried on at a distance, but in reality there is no distance, in the sense of a break. Where is the distance that has a break? Is there any break between you and the sun? It is a continuous mass of matter, the sun the one part, and you the other. Is there a break between one part of a river and another? Then why cannot any force travel? There is no reason against it. These cases are perfectly true, and this *Prāṇa* can be transmitted to a very great distance; but to one genuine case, there are hundreds of frauds. It is not as easy as it is thought to be. In the most ordinary cases of this healing you will find that these healers are simply taking advantage of the naturally healthy state of the human body. There is no disease in this world which kills the majority of persons attacked. Even in cholera epidemics, if for a few days sixty per cent. die, after that the rate comes down to thirty and twenty per cent., and the rest recover. An allopath comes and treats cholera patients, and gives them his medicines; the homœopath comes and gives his medicine, and cures perhaps more, simply because the homœopath did not disturb the patients, but allowed

nature to deal with them; and the faith-healer will cure more still, because he will bring the strength of his mind to bear, and rouses, through faith, the dormant *Prāṇa* of the patient.

But there is a mistake constantly made by faith-healers; they think that it is faith itself that directly heals a man. It alone will not cover all the ground. There are diseases where the worst symptoms are that the patient never thinks that he has the disease. That tremendous faith of the patient is itself one symptom of the disease, and usually indicates that he will die quickly. In such cases the principal that faith cures does not apply. If it were faith that cured in all these cases, these patients would be cured. It is by this *Prāṇa* that real curing comes. The pure man, who has controlled this *Prāṇa*, has the power of bringing it into a certain state of vibration, which can be conveyed to others, arousing in them a similar vibration. You see that in everyday actions. I am talking to you. What am I trying to do? I am, so to say, bringing my mind to a certain state of vibration, and the more I succeed in bringing it to that state, the more you will be affected by what I say. All of you know that the day I am more enthusiastic the more you enjoy the lecture, and when I am less enthusiastic you feel lack of interest.

The gigantic will powers of the world, the world-movers, can bring their *Prāṇa* into a high state of vibration, and it is so great and powerful that it catches others in a moment, and thousands are drawn towards them, and half the world thinks as they do. Great prophets of the world had the most wonderful control of this *Prāṇa*,

which gave them tremendous will power; they had brought their *Prāṇa* to the highest state of motion, and this is what gave them power to sway the world. All manifestations of power arise from this control. Men may not know the secret, but this is the one explanation. Sometimes in your own body the supply of *Prāṇa* gravitates more or less to one part; the balance is disturbed, and when the balance of the *Prāṇa* is disturbed, what we call disease is produced. To take away the superfluous *Prāṇa*, or to supply the *Prāṇa* that is wanting, will be curing the disease. That again is *Prāṇāyāma*, to learn when there is more or less *Prāṇa* in one part of the body than there should be. The feelings will become so subtle that the mind will feel that there is less *Prāṇa* in the toe or the finger than there should be, and possess the power to supply it. These are among the various functions of *Prāṇāyāma*. They have to be learned slowly and gradually, and, as you see, the whole scope of *Rāja Yoga* is really to teach the control and direction in different planes of the *Prāṇa*. When a man has concentrated his energies he masters the *Prāṇa* that is in his body. When a man is meditating, he is also concentrating the *Prāṇa*.

In an ocean there are huge waves, like mountains, then smaller waves, and still smaller, down to little bubbles, but the background of all these is the infinite ocean. The bubble is connected with the infinite ocean at one end, and the huge wave at the other end. So, one may be a gigantic man, and another a little bubble, but each is connected with the infinite ocean of energy, and this is the common birthright of every animal that exists. Wherever there is life, the storehouse of infinite energy

is behind it. Starting from some fungus, some very minute, microscopic bubble, and all the time drawing from that infinite storehouse of energy, the form is changed slowly and slowly, until in course of time it becomes a plant, then an animal, then man, ultimately God. This is attained through millions of æons, but what is time? An increase of speed, an increase of struggle, is able to bridge the distance of time. That which naturally takes a long time to accomplish can be shortened by the intensity of action, says the *Yogī*. A man may go on slowly drawing in this energy from the infinite mass that exists in the universe, and perhaps he will require a hundred thousand years to become a *Deva*, and then, perhaps, five hundred thousand years to become still higher, and perhaps five millions of years to become perfect. Given rapid growth the time will be lessened. Why is it not possible, with sufficient effort, to reach this very perfection in six months or six years? There is no limit. Reason shows that. If an engine, with a certain amount of coal, runs at two miles an hour, add more coal, and it will run in quicker time. Similarly why shall not the soul, by intensifying its action, attain to that goal in this very life? All being will at last attain to that perfection we know. But who cares to wait all those millions of æons? Why not reach it immediately, in this body even, in this human form? Why shall I not get that infinite knowledge, infinite power, now?

That is the ideal of the *Yogī*; the whole science of *Yoga* is directed to that one end, to teach men how to shorten the time by adding power, how to intensify the power of assimilation, and thereby shorten the time for

reaching perfection, instead of slowly advancing from point to point, and waiting until the whole human race has come out, and become perfect. All the great prophets, saints, and seers, of the world, what are they? In that one span of life they lived the whole life of humanity, bridged the whole length of time that it will take ordinary humanity to come to the state of perfection. In this life they perfect themselves; they have no thought for anything else, breathe for nothing else, never live a moment for any other idea, and thus the way is shortened for them. This is what is meant by concentration, intensifying the action or assimilation, and thus shortening the time; and *Rāja Yoga* is the science which teaches us how to gain the power of concentration?

What has this *Prāṇāyāma* got to do with spiritualism? That is also a manifestation of *Prāṇāyāma*. If it be true that the departed spirits exist, only that we cannot see them, it is quite probable that there may be hundreds and millions living here that we can neither see, feel, nor touch. We may be continually passing and repassing through their bodies, and it is also probable that they do not see or feel us. It is a circle within a circle, universe within universe. Those only that are on the same plane see each other. We have five senses, and we represent *Prāṇa* in a certain state of vibration. All beings in the same state of vibration will see each other, but if there are beings who represent *Prāṇa* in a higher state of vibration they will not be seen. We may increase the intensity of light until we cannot see the light at all, but there may be beings with eyes so powerful that they can see such light. Again, if the vibrations are very low,

we do not see light, but there are animals that see it, as cats and owls. Our range of vision is only one plane of the vibrations of this *Prāṇa*. Take this atmosphere, for instance; it is piled up layer on layer, but the layers nearer to the earth are denser than those above and as you go higher the atmosphere becomes finer and finer. Or take the case of the ocean; as you go deeper and deeper the density of the water increases, and those animals that live at the bottom of the sea can never come up, or they will broken into pieces.

Think of this whole universe as an ocean of ether, in vibration under the action of *Prāṇa*, and that it consists of layer after layer of varying degrees of vibration; in the more external the vibrations are less, and nearer to the centre the vibrations become quicker and quicker, and each range of vibrations makes one plane. Think of the whole thing as one circle, the centre of which is perfection; the further you get from the centre the slower the vibrations. Matter is the outermost crust, next comes mind, and spirit is the centre. Then suppose these ranges of vision are cut into planes, so many millions of miles one set of vibrations, and then so many millions of miles still higher, and so on. It is perfectly certain, then, that those who live on the plane of a certain state of vibration will have the power of recognising each other, but will not recognise those above or below them. Yet, just as by the telescope and the microscope we can increase the scope of our vision, and make higher or lower vibrations cognisable to us, similarly, every man can bring himself to the state of vibration belonging to the next plane, thus enabling himself to see what is

going on there. Suppose this room were full of beings whom we do not see. They represent certain vibrations in the *Prāṇa*, and we represent other vibrations. Suppose they represent the quicker, and we the slower. *Prāṇa* is the material of which they are composed; all are parts of the same ocean of *Prāṇa*, only the rate of vibration differs. If I can bring myself to the quicker vibration this plane will immediately change for me; I shall not see you any more; you vanish, and they appear. Some of you, perhaps, know this to true. All this bringing of the mind into a higher state of vibration is included in one word in *Yoga — Samādhi*. All these states of higher vibration, superconscious vibrations of the mind, are grouped in that one word, *Samādhi*, and the lower states of *Samādhi* give us visions of these beings. The highest grade of *Samādhi* is when we see the real thing, when we see the material out of which the whole of these grades of beings are composed, and that lump of clay being known, we know all the clay in the universe.

Thus we see that this *Prāṇāyāma* includes all that is true of spiritualism even. Similarly, you will find that wherever any sect or body of people is trying to search out anything occult and mystical, or hidden, it is really this *Yoga*, this attempt to control the *Prāṇa*. You will find that wherever there is any extraordinary display of power it is the manifestation of this *Prāṇa*. Even the physical sciences can be included also in *Prāṇāyāma*. What move the steam engine? *Prāṇa*, acting through the steam. What are all these phenomena of electricity and so forth but *Prāṇa*? What is physical science? *Prāṇā-*

yāma, by external means. *Prāṇa*, manifesting itself as mental power, can only be controlled by mental means. That part of the *Prāṇāyāma* which attempts to control the physical manifestations of the *Prāṇa* by physical means is called physical science, and that part which tries to control the manifestations of the *Prāṇa* as mental force, by mental means, is called *Rāja Yoga*.

CHAPTER IV.

THE PSYCHIC PRĀṆA.

ACCORDING to the *Yogīs* there are two nerve currents in the spinal column, called *Pingalā* and *Iḍā*, and there is a hollow canal called *Suṣumnā* running through the spinal cord. At the lower end of the hollow canal is what the *Yogīs* call the "Lotus of the *Kuṇḍalinī*." They describe it as triangular in form, in which, in the symbolical language of the *Yogīs*, there is a power called the *Kuṇḍalinī* coiled up. When that *Kuṇḍalinī* awakes it tries to force a passage through this hollow canal, and, as it rises step by step, as it were, layer after layer of the mind becomes open, all these different visions and wonderful powers come to the *Yogī*. When it reaches the brain the *Yogī* is perfectly detached from the body and mind; the soul finds itself free. We know that the spinal cord is composed in a peculiar manner. If we take the figure eight horizontally (∞) there are two parts, and these two parts are connected in the middle. Suppose you add eight after eight, piled one on top of the other, that will represent the spinal cord. The left is the *Iḍā*, and the right the *Pingalā*, and that hollow canal which runs through the centre of the spinal cord is the *Suṣumnā*. When the spinal cord ends in some of the lumbar vertabræ, a fine fibre comes down, and the canal is even in that fibre, only much finer. The canal is closed at the lower end, which is situated near what is called the sacral plexus, which, according to modern physiology,

is triangular in form. The different plexuses that have their centres in the spinal cord can very well stand for the different "lotuses" of the *Yogī*.

The *Yogī* conceives of several centres, beginning with the *Mūlādhāra*, the basic, and ending with the *Sahaśrāra*, the thousand-petalled lotus in the brain. So, if we take these different plexuses as representing these circles, the idea of the *Yogī* can be understood very easily in the language of modern physiology. We know there are two sorts of actions in these nerve currents, one afferent, the other efferent, one sensory and the other motor; one centripetal, and the other centrifugal. One carries the sensations to the brain, and the other from the brain to the outer body. These vibrations are all connected with the brain in the long run. Several other facts we have to remember, in order to clear the way for the explanation which is to come. This spinal cord, at the brain, ends in a sort of bulb, in the medulla, which is not attached to the bone, but floats in a fluid in the brain, so that if there be a blow on the head the force of that blow will be dissipated in the fluid, and will not hurt the bulb. This will be an important fact as we go on. Seconly, we have also to know that, of all the centres, we have particularly to remember three, the *Mūlādhāra* (the basis), the *Sahaśrāra* (the thousand-petalled lotus of the brain) and the *Svādhiṣṭhāna* (next above the *Mūlādhāra*). Next we will take one fact from physics. We all hear of electricity, and various other forces connected with it. What electricity is no one knows, but, so far as it is known, it is a sort of motion.

There are various other motions in the universe; what

is the difference between them and electricity? Suppose this table moves, that the molecules which compose this table are moving in different directions; if they are all made to move in the same direction it will be electricity. Electric motion is when the molecules all move in the same direction. If all the air molecules in a room are made to move in the same direction it will make a gigantic battery of electricity of the room. Another point from physiology we must remember, that the centre which regulates the respiratory system, the breathing system, has a sort of controlling action over the system of nerve currents, and the controlling centre of the respiratory system is opposite the thorax, in the spinal column. This centre regulates the respiratory organs, and also exercises some control over the secondary centres.

Now we shall see why breathing is practised. In the first place, from rhythmical breathing will come a tendency of all the molecules in the body to have the same direction. When mind changes into will, the currents change into a motion similar to electricity, because the nerves have been proved to show polarity under action of electric currents. This shows that when the will evolves into the nerve currents it is changed into something like electricity. When all the motions of the body have become perfectly rhythmical the body has, as it were, become a gigantic battery of will. This tremendous will is exactly what the *Yogī* wants. This is, therefore, a physiological explanation of the breathing exercise. It tends to bring a rhythmic action in the body, and helps us, through the respiratory centre, to control the other

centres. The aim of *Prāṇāyāma* here is to rouse the coiled-up power in the *Mūlādhāra*, called the *Kuṇḍalinī*.

Everything that we see, or imagine, or dream, we have to perceive in space. This is the ordinary space, called the *Mahākāśa*, or great space. When a *Yogī* reads the thoughts of other men, or perceives super-sensuous objects, he sees them in another sort of space called the *Chittākāśa*, the mental space. When perception has become objectless, and the soul shines in its own nature, it is called the *Chidākāśa*, or knowledge space. When the *Kuṇḍalinī* is aroused, and enters the canal of the *Suṣumnā* all the perceptions are in the mental space. When it has reached that end of the canal which opens out into the brain, the objectless perception is in the knowledge space. Taking the analogy of electricity, we find that man can send a current only along a wire, but nature requires no wires to send her tremendous currents. This proves that the wire is not really necessary, but that only our inability to dispense with it compels us to use it.

Similarly, all the sensations and motions of the body are being sent into the brain, and sent out of it, through these wires of nerve fibres. The columns of sensory and motor fibres in the spinal cord are the *Iḍā* and *Pingalā* of the *Yogīs*. They are the main channels through which the afferent and efferent currents are travelling. But why should not the mind send the news without any wire, or react without any wires? We see that this is being done in nature. The *Yogī* says if you can do that you have got rid of the bondage of matter. How to do it? If you can make the current pass through the *Suṣumnā*,

the canal in the middle of the spinal column, you have solved the problem. The mind has made this net-work of the nervous system, and has to break it, so that no wires will be required to work through. Then alone will all knowledge come to us — no more bondage of body; that is why it is so important that you should get control of the *Suṣumnā*. If you can send the mental current through that hollow canal without any nerve fibres to act as wires, the *Yogī* says you have solved the problem, and he also says it can be done.

This *Suṣumnā* is, in ordinary persons, closed up at the lower extremity; no action comes through it. The *Yogī* proposes a practice by which it can be opened, and the nerve currents made to travel through. When a sensation is carried to a centre, the centre reacts. This reaction, in the case of automatic centres, is followed by motion; in the case of conscious centres it is followed first by perception, and secondly by motion. All perception is the reaction to action from outside. How, then, do perceptions in dreams arise? There is then no action from outside. The sensory motions, therefore, are coiled up somewhere, just as the motor motions are known to be in different centres. For instance, I see a city; the perception of that city was from the reaction to the sensations brought from outside objects comprising that city. That is to say, a certainmotion in the brain molecules has been set up by the motion in the incarrying nerves, which again were set in motion by external objects in the city. Now, even after a long time I can remember the city. This memory is exactly the same phenomenon, only it is in a milder form. But whence is

the action that set up even the milder form of similar vibrations in the brain? Not certainly from the primary sensations. Therefore it must be that the sensations are coiled up somewhere, and they, by their acting, bring out the mild reaction which we call dream perception. Now the centre where all these residual sensations are, as it were, stored up, is called the *Mūlādhāra*, the root receptacle, and the coiled up energy of action is *Kuṇḍalinī*, the "coiled up." It is very probable that the residual motor energy is also stroed up in the same centre as, after deep study or meditation on external objects, the part of the body where the *Mūlādhāra* centre is situated (probably the sacral plexus) gets heated. Now, if this coiled-up energy be roused and made active, and then consciously made to travel up the *Suṣumnā* canal, a tremendous reaction will set in. When a minute portion of the energy of action travels along a nerve fibre and causes reaction from centres, the perception is either dream or imagination. But when the vast mass of this energy stored up by the power of long internal meditation travels along the *Suṣumnā*, and strikes the centres, the reaction is tremendous, immensely superior to the reaction of dream or imagination, immensely more intense than the reaction of sense perception. It is super-sensuous perception, and the mind in that state is called super-conscious. And when it reaches the metropolis of all senstations, the brain, the whole brain, as it were, reacts, and every perceiving molecule in the body, as it were, reacts, and the result is the full blaze of illumination, the perception of the Self. As this *Kuṇḍalinī* force travels from centre to centre, layer after layer

of the mind, as it were, will be opened up, and this universe will be perceived by the *Yogī* in its fine, or course, form. Then alone the causes of this universe, both as sensation and reaction, will be known as they are, and hence will come all knowledge. The causes being known, the knowledge of the effects is sure to follow.

Thus the rousing of the *Kuṇḍalinī* is the one and only way to attaining Divine Wisdom, and super-consious perception, the realisation of the spirit. It may come in various ways, through love for God, through the mercy of perfected sages, or through the power of the analytic will of the philosopher. Wherever there is any manifestation of what is ordinarily called supernatural power or wisdom, there must have been a little current of *Kuṇḍalinī* which found its way into the *Suṣumnā*. Only, in the vast majority of such cases of supernaturalism, they had ignorantly stumbled on to some practice which set free a minute portion of the coiled-up *Kuṇḍalinī*. All worship, consciously or unconsciously, leads to this end. The man who thinks that he is receiving responses to his prayers does not know that the fulfilment came only from his own nature, that he has succeeded by the mental attitude of prayer in waking up a bit of the infinite power which is coiled up within himself. Whom, thus, men ignorantly worship under various names, through fear and tribulation, the *Yogī* declares to the world to be the real power coiled up in every being, the mother of eternal happiness, if we know how to approach her. And *Rāja Yoga* is the science of religion, the rationale of all worship, all prayers, forms, ceremonies and miracles.

CHAPTER V.

THE CONTROL OF PSYCHIC PRĀṆA.

WE have now to deal with the exercises in *Prāṇāyāma*. We have seen that the first step will be, according to the *Yogīs*, to control the motion of the lungs. What we want to do is to feel the finer motions that are going on in the body. Our minds have become externalised, and have lost sight of the finer motions inside. If we can begin to feel them, we can begin to control them. These nerve currents are going on all over the body, bringing life and vitality to every muscles, but we do not feel them. The *Yogī* says we can learn to do so. How? By taking up and controlling all those motions of the *Prāṇa* beginning with the motion of the lungs, and when we have done that for a sufficient length of time we shall also be able to control the finer motions.

We now come to the exercises in *Prāṇāyāma*. Sit upright; the body must be kept straight. The spinal cord, although it is inside the vertabral column, is not attached to it. If you sit crookedly you disturb this spinal cord, so let it be free. Any time that you sit crookedly and try to meditate you are doing yourself an injury. The three parts of the body must be always held straight, the chest, the neck, and the head, in one line. You will find that by a little practice this will come to you just as breathing. The second thing is to get control of the nerves. We have seen that the nerve centre that controls the respiratory organs, has a sort of controlling effect on

the other neves, and rhythmical breathing is therefore necessary. The breathing that we generally use should not be called breathing at all. It is very irregular. Then there are some natural differences of breathing between men and women.

The first lesson is just to breathe in a measured way, in and out. That will harmonise the system. When you have practices this for some time you will do well to join the repetition of some word to it, as "*Om*," or any other sacred word, and let the word flow in and out with the breath, rhythmically, harmoniously, and you will feel the whole body is become rhythmical. Then you will learn what rest is. Sleep is not rest, comparatively. Once this rest has come the most tired nerves will be calmed down, and you will find that you have never really rested. In India we use certain symbolical words instead one, two, three, four. That is why I advise you to join the mental repetition of the "*Om*," or other sacred word to the *Prāṇāyāma*.

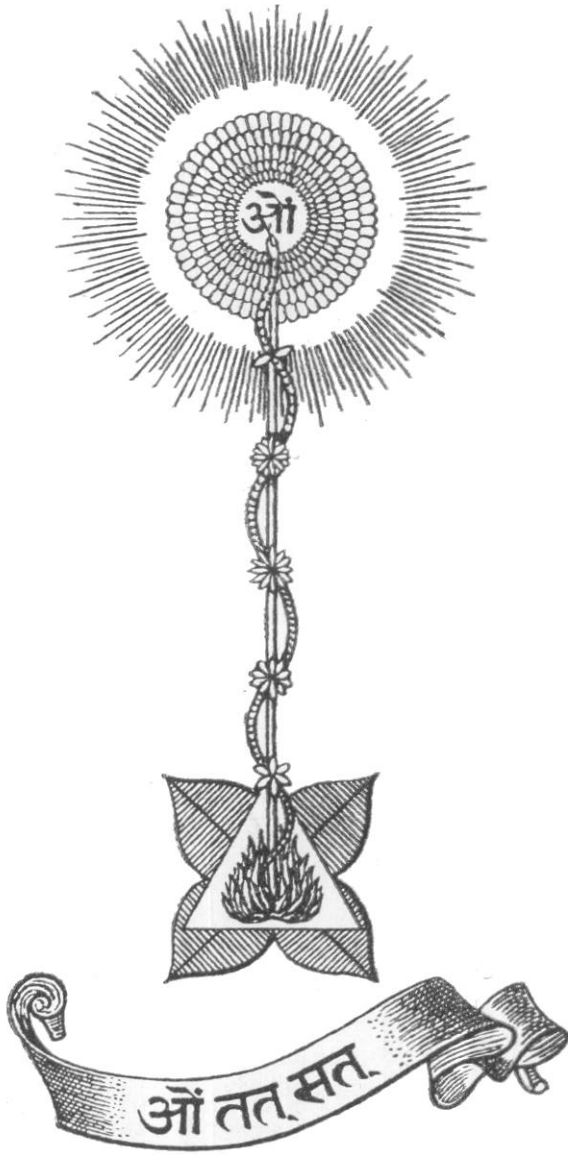
The first effect of this practice will be that the face will change; harsh lines will disappear; with this calm though calmness will come over the face. Next, beautiful voice will come. I never saw a *Yogī* with a croaking voice. These signs will come after a few months' practice. After practising this first breathing for a few days, you take up a higher one. Slowly fill the lungs with breath through the *Iḍā*, the left nostril, and at the same time concentrate the mind on the nerve current. You are, as it were, sending the nerve current down the spinal column, and striking violently on that last plexus, the basic lotus, which is triangular in form, the seat of the *Kuṇḍalinī*.

Then hold the current there for some time. Imagine that you are slowly drawing that nerve current with the breath through the other side, then slowly throw it out through the right nostril. This you will find a little difficult to practice. The easiest way is to stop the right nostril with the thumb, and then slowly draw in the breath through the left; then close both nostrils with thumb and forefinger, and imagine that you are sending that current down, and striking the base of the *Suṣumnā;* then take the thumb off, and let the breath out through the right nostril. Next inhale slowly though that nostril, keeping the other closed by the forefinger, then close both, as before. The way the Hindus practice this would be very difficult for this country, because they do it from their childhood, and their lungs are prepared for it. Here it is well to being with four seconds, and slowly increase. Draw in four seconds, hold in sixteen seconds, then throw out in eight seconds. This makes one *Prāṇāyāma.* At the same time think of the triangle, concentrate the mind on that centre. The imagination can help you a great deal. The next breathing is slowly drawing the breath in, and then immediately throwing it out slowly, and then stopping the breath out, using the same numbers. The only difference is that in the first case the breath was held in, and in the second, held out. The last is the easier one. The breathing in which you hold the breath in the lungs must not be practised too much. Do it only four times in the morning, and four times in the evening. Then you can slowly increase the time and number. You will find that you have the power to do so, and that you take pleasure in it. So, very carefully and

cautiously increase as you feel that you have the power, to six instead of four. It may injure you if you practice it irregularly.

Of the three processes, the purification of the nerves, the retaining the breath inside and keeping the breath outside, the first and the last are neither difficult nor dangerous. The more you practice the first one the calmer you will be. Just think of "*Om*," and you can practice even while you are sitting at your work. You will be all the the better for it. One day, if you practise hard the *Kuṇḍalinī* will be aroused. For those who practice once or twice a day, just a little calmness of the body and mind will come, and beautiful voice; only for those who can go on further with it will this *Kuṇḍalinī* be aroused, and the whole of this nature will begin to change, and the book of knowledge will be open. No more will you need to go to books for knowledge; your own mind will have become your book, containing infinite knowledge. I have already spoken of the *Iḍā* and *Pingalā* currents, flowing through either side of the spinal column, also of the *Suṣumnā*, the passage through the centre of the spinal cord. These three are present in every animal; whatever has a spinal column has these three lines of action, but the *Yogīs* claim that in ordinary mankind the *Suṣumnā* is closed, that action there is not evident, while in the other two it is evident, carrying power to different parts of the body.

The *Yogī* alone has the *Suṣumnā* open. When this *Suṣumnā* current opens, and thought begins to rise through it, we get beyond the senses, our minds become supersensuous, superconscious, we get beyond even the


ओं
ओं तत् सत्

intellect, and where reasoning cannot reach. To open that *Suṣumnā* is the prime object of the *Yogī*. According to him, along this *Suṣumnā* are ranged these centres of distribution, or, in more figurative language, these lotuses as they are called. The lowest one is at the lowest end of the spinal cord, and is called *Mūlādhāra*, the next one is called *Svādhiṣṭhāna*, the next *Manipūra*, the next *Anāhata*, the next *Viśuddha*, the next *Ajna*, and the last, which is in the brain, is the *Sahaśrāra*, or "the thousand petalled." Of these we have to take cognition just now of only two centres, the lowest, the *Mūlādhāra*, and the highest, the *Sahaśrāra*. The lowest one is where all energy becomes stored up, and that energy has to be taken up from there and brought to the last one, the brain. The *Yogīs* claim that of all the energies that the human body comprises the highest is what they call "*Ojas*." Now this *Ojas* is stored up in the brain, and the more the *Ojas* is in a man's head, the more powerful he is, the more intellectual, the more spiritually strong will that man be. This is the action of *Ojas*. One man may speak beautiful language and beautiful thoughts, but they do not impress people; another man speaks neither beautiful language nor beautiful thoughts, yet his words charm. That is the power of *Ojas* coming out. Every movement coming from him will be powerful.

Now in all mankind there is more or less of this *Ojas* stored up. And all the forces that are working in this body, in their highest form, become *Ojas*. You must remember that it is only a question of transformation. The same force which is working outside, as electricity or magnetism, will become changed into inner force; the

same forces that are working as muscular energy will be changed into *Ojas*. The *Yogīs* say that that part of the human energy which is expressed as sex energy, in sexual functions, sexual thought, and so on, when checked and controlled, easily becomes changed into *Ojas*, and as this lowest centre is the one which guides all these functions, therefore the *Yogī* pays particular attention to that centre. He tries to take up all this sexual energy and convert it into *Ojas*. It is only the chaste man or woman who can make the *Ojas* rise and become stored in the brain, and that is why chastity has always been considered the highest virtue, because man feels that if he is unchaste, spirituality goes away, he loses mental vigour, and strong moral stamina. That is why in all of the religious orders in the world that have produced spiritual giants you will always find this intense chastity insisted upon. That is why the monks came into existence, giving up marriage. There must be perfect chastity in thought, word and deed. Without it the practice of *Rāja Yoga* is dangerous, and may lead to insanity. If people practice *Rāja Yoga* and at the same time lead an impure life, how can they expect to become *Yogīs*?

CHAPTER VI.

PRATYĀHĀRA AND DHĀRAṆĀ.

THE next step is called *Pratyāhāra*. What is this? You know how perceptions come. First of all there are the external instruments, then the internal organs, acting in the body through the brain centres, and there is the mind. When these come together, and attach themselves to some external thing, then we perceive that thing. At the same time it is a very difficult thing to concentrate the mind and attach it to one organ only; the mind is a slave.

We hear "be good" and "be good" and "be good" taught all over the world. There is hardly a child, born in any country in the world, who has not been told "do not steal," "do not tell a lie," but nobody tells the child how he can help it. Talking will never do it. Why should he not become a thief? We do not teach him how not to steal; we simply tell him "do not steal." Only when we teach him to control his mind do we really help him. All actions, internal and external, occur when the mind joins itself to certain centres, which centres are called the organs. Willingly or unwillingly it is drawn to join itself to the centres, and that is why people do foolish deeds and feel misery, which, if the mind were under control, they would not do. What would be the result of controlling the mind? It then would not join itself to the centres of perception, and, naturally, feeling and willing would be under control. It is clear so far. Is it possible?

It is perfectly possible. You see it in modern times; the faith-healers teach people to deny misery and pain and evil. Their philosophy is rather roundabout, but it is a part of *Yoga* into which they have somehow stumbled. In those cases where they succeed in making a person throw off suffering by denything it they have really taught a part of *Pratyāhāra*, as they have made the mind of the person taught strong enough to refuse to take up the record of the senses. The hypnotists in a similar manner, by their suggestion, excite in the patient a sort of morbid *Pratyāhāra* for the time being. The so-called hypnotic suggestion can only act upon a diseased body and a clouded mind. And until the operator, by means of fixed gaze or otherwise, has succeeded in putting the mind of the subject in a sort of passive, morbid condition, his suggestions never work.

Now the control of the centres which is established in a hypnotic patient or the patient of faith-healing, for a time, is utterly reprehensible, because it leads to ultimate ruin. It is not really controlling the brain centres by the power of one's own will, but is, as it were, stunning the patient's mind for a time by sudden blows which another's will delivers to it. It is not checking by means of reins and muscular strength the mad career of a fiery team, but rather by asking another to deliver heavy blows on the heads of the horses, to stun them for a time into gentleness. At each one of these processes the man operated upon loses a part of his mental energies, and, at last, the mind, instead of gaining the power of perfect control, becomes a shapeless, powerless mass, and the only goal of the patient is the lunatic asylum.

Every attempt at control which is not voluntary, not with the controller's own mind, is not only disastrous, but it defeats the end. The goal of each soul is freedom, mastery, freedom from slavery of matter and thought, mastery of external and internal nature. Instead of leading towards that, every will current from another, in whatever form it comes to men, either as direct control of my organs, or as forcing me to control them while under a morbid condition, only rivets one link more to the already existing heavy chain of bondage of past thoughts, past superstition. Therefore, beware how you allow yourselves to be acted upon by others. Beware how you unknowingly lead another to ruin. True, some succeed in doing good to many for a time, by giving a new trend to their propensities, but at the same time, they bring ruin to millions by the unconscious hypnotic suggestions they throw around, rousing in men and woman that morbid, passive, hypnotic condition which makes them almost soulless at last. Whosoever, therefore, asks anyone to believe blindly, or drags mankind behind him through controlling it by his superior will is an injurer to humanity, though he may not have intended it.

Therefore use your own minds, control body and mind yourselves, remember that until you are a diseased person, no extraneous will can work upon you, and avoid everyone, however great and good he may be, who asks you to blindly believe. All over the world there have been dancing, and jumping, and howling sects who spread like infections when they begin to sing and dance and preach; they also come under this heading. They exercise a singular control for the time being over sensitive persons,

alas, often, in the long run, to degenerate whole races. Aye, it is healthier for the individual or the race to remain wicked than to be made apparently good by such morbid extraneous control. One's heart sinks to think of the amount of injury done to humanity by such irresponsbile, yet well-meaning religious fanatics. They little know that the minds which attain to sudden spiritual upheaval under their suggestions, with music and prayers, are simply making themselves passive, morbid, and powerless, and opening themselves to any other suggestion, be it ever so evil. Little do those ignorant, deluded persons dream that whilst they are congratulating themselves upon their miraculous power to transform human hearts, which power they think was poured upon them by some Being above the cloud, they are sowing the seeds of some future decay, of crime, of lunacy, and of death. Therefore, beware of everything that takes away your freedom. Know that it in dangerous, and avoid it by all the means in your power. He who has succeeded in attaching or detaching his mind to or from the centres at will has succeeded in *Pratyāhāra*, which means "gathering towards," checking the outgoing powers of the mind, freeing it from the thraldom of the senses. When we can do this we really possess a character, then alone shall we have made a long step towards freedom; before that we are mere machines.

How hard it is to control the mind! Well has it been compared to the maddened monkey. There was a monkey, restless by his own nature, as all monkeys are. As if that were not enough, someone made him drink freely of wine, so that he became still more restless.

Then a scorpion stung him. When a man is stung by a scorpion he jumps about for a whole day, so the poor monkey found his condition worse than ever. To complete his misery a demon entered into him. What language can describe the uncontrollable restlessness of that monkey? The human mind is like that monkey; incessantly active by its own nature, then it becomes drunk with the wine of desire, thus increasing its turbulence. After desire takes possession comes the sting of the scorpion of jealously of others whose desires meet with fulfilment, and last of all the demon of pride takes possession of the mind, making it think itself of all importance. How hard to control such a mind!

The first lesson, then, is to sit for some time and let the mind run on. The mind is bubbling up all the time. It is like that monkey jumping about. Let the monkey jump as much as he can; you simply wait and watch. Knowledge is power says the proverb, and that is true. Until you know what the mind is doing you cannot control it. Give it the full length of the reins; many most hideous thoughts may come into it; you will be astonished that it was possible for you to think such thoughts. But you will find that each day the mind's vagaries are becoming less and less violent, that each day it is becoming calmer. In the first few months you will find that the mind will have a thousand thoughts, later you will find that it is toned down to perhaps seven hundred, and after a few more months it will have fewer and fewer, until at last it will be under perfect control, but we must patiently practice every day. As soon as the stream is turned on the engine must run, and as soon as things

are before us we must perceive; so a man, to prove that he is not a machine, must demonstrate that he is under the control of nothing. This controlling of the mind, and not allowing it to join itself to the centres, is *Pratyāhāra*. How is this practices. It is a long work, not to be done in a day. Only after a patient, continous struggle for years can we succeed.

The next lesson depends on this. After you have practiced the *Pratyāhāra* for a time, take the next step, the *Dhāraṇā*, holding the mind to certain points. What is meant by holding the mind to certain points? Forcing the mind to feel certain parts of the body to the exclusion of others. For instance, try to feel only the hand, to the exclusion of other parts of the body. When the *Chitta*, or mind-stuff, is confined and limited to a certain place, this is called *Dhāraṇā*. This *Dhāraṇā* is of various sorts, and along with it, it is better to have a little play of the imagination. For instance, the mind should be made to think of one point in the heart. That is very difficult; an easier way is to imagine a lotus there. That lotus is full of light, effulgent light. Put the mind there. Or think of the lotus in the brain as full of light, or of the different centres in the *Suṣumnā* mentioned before.

The *Yogī* must always practice. He should try to live alone; the companionship of different sorts of people distracts his mind; he should not speak much because to speak distracts the mind; nor work much, because too much work distracts the mind; the mind cannot be controlled after a whole day's hard work. One with such a determination becomes a *Yogī*. Such is the power of good that even the least done will bring a great amount

of benefit. It will not hurt anyone, but will benefit everyone. First of all it will tone down nervous excitement, bring calmness, enable us to see things more clearly. The temperament will be better, and the health will be better. Sound health will be one of the first signs, and a beautiful voice. Defects in the voice will be changed. This will be among the first of the many effects that will come. Those who practice hard will get many other signs. Sometimes there will be sounds, as a peal of bells heard at a distance, commingling, and falling on the ear as one continuous sound. Sometimes things will be seen, little specks of light floating and becoming bigger and bigger, and when these things come, know that you are progressing very fast. Those who want to be *Yogīs*, and practice very hard, must take a little care of their diet at first. Those who want to make very rapid progress, if they can live on milk alone for some months, and cereals, will find it an advantage. But for those who want only a little practice for every day business sort of life, let them not eat too much, but otherwise they may eat whatever they please.

For those who want to make faster progress, and to practice hard, a strict diet is absolutely necessary. As the organisation becomes finer and finer, at first you will find that the least things throws you out of balance. One bit of food more or less will disturb the whole system, and then you will be able to eat whatever you like. You will find that when you are beginning to concentrate, the dropping of a pin will seem like a thunderbolt going through your brain. The organs get finer, and the perceptions get finer. These are the stages through which

we have to pass, and all those who persevere will succeed. Give up all argumentation and other distractions. Is there anything in this dry intellectual jargon? It only throws the mind off its balance and disturbs it. These things have to be realised. Will talking do that? So give up all vain talk. Read only those books which have been written by persons who have had realisation.

Be like the pearl oyster. There is a pretty Indian fable to the effect that if it rains when the star *Svātī* is in the ascendant, and a drop of rain falls into an oyster, that drop will become a pearl. The oysters know this, so they come to the surface when that star shines, and wait to catch the precious rain-drop. When one falls into the shell, quickly the oyster closes it and dives down to the bottom of the sea, there to patiently develop the drop into the pearl. We should be like that. First hear, then understand, and then, leaving all distractions, shut our minds to outside influences, and devote ourselves to developing the truth within us. There is the danger of frittering away our energies by taking up an idea only for its novelty, and then giving it up for another that is newer. Take one thing up and do it, and see the end of it, and before ou have seen the end, do not give it up. He who can become mad upon an idea, he alone will see light. Those that only take a nibble here and there will never attain anything. They may tittilate their nerves for a moment, but there it will end. They will be slaves in the hands of nature, and will never get beyond the senses.

Those who really want to be *Yogīs* must give up, once for all, this nibbling at things. Take up one idea. Make

that one idea your life; dream of it; think of it; live on that idea. Let the brain, the body, muscles, nerves, every part of your body be full of that idea, and just leave every other idea alone. This is the way to success, and this is the way great spiritual giant are produced. Others are mere talking machines. If we really want to be blessed, and make others blessed, we must go deeper, and, for the first step, do not disturb the mind, and do not associate with persons whose ideas are disturbing. All of you know that certain persons, certain places, certain foods, repel you. Avoid them; and those who want to go to the highest, must avoid all company, good or bad. Practice hard; whether you live or die it does not matter. You have to plunge in and work, without thinking of the result. If you are brave enough, in six months you will be a perfect *Yogī*. But, for others, those who take up just a bit of it, a little of everything, they get no higher. It is of no use to simply take a course of lessons. Those who are full of *Tamas*, ignorant and dull, those whose minds never get fixed on any idea, who only crave for something to entertain them—religion and philosophy are simply entertainments to them. They come to religion as to an entertainment, and get that little bit of entertainment. These are the unpersevering. They hear a talk, think it very nice, and then go home and forget all about it. To succeed, you must have tremendous perseverance, tremendous will. "I will drink the ocean," says the persevering soul. "At my will mountains will crumble up." Have that sort of energy, that sort of will, work hard, and you will reach the goal.

CHAPTER VII.

DHYĀNA AND SAMĀDHI.

WE have finished a cursory review of the different steps in *Rāja Yoga*, except the finer ones, the training in concentration, which is the aim, the goal, to which *Rāja Yoga* will lead us. We see, as human beings, that all our knowledge which is called rational is referred to consciousness. I am conscious of this table, I am conscious of your presence, and so forth, and that makes me know that you are here, and that the table is here, and things I see, feel and hear, are here. At the same time, there is a very great part of my existence of which I am not conscious—all the different organs inside the body, the different parts of the brain, the brain itself; nobody is conscious of these things.

When I eat food I do it consciously, when I assimilate it I do it unconsciously, when the food is manufactured into blood it is done unconsciously; when out of the blood all the different parts of my body are made, it is done unconsciously; and yet it is I who am doing this; there cannot be twenty people in one body. How do I know that I do it, and nobody else? It may be urged that my business is only in eating the food, and assimilating the food, and that manufacturing the body out of food is done for me by someone else. That cannot be, because it can be demonstrated that almost every action of which we are unconscious now can be again brought up to the plane of consciousness. The heart is beating apparently

without our control; we none of us here can control the heart; it goes on its own way. But by practice men can bring even the heart under control, until it will just beat at will, slowly, or quickly, or almost stop. Nearly every part of the body can be brought under control. What does this show? That these things which are beneath consciousness are also worked by us, only we are doing it unconsciously. We have, then, two planes in which the human mind is working. First is the conscious plane; that is to say that sort of work which is always accompanied with the feeling of egoism. That part of mind-work which is unaccompanied with feeling of egoism is unconscious work, and that part which is accompanied with the feeling of egoism is conscious work. In the lower animals this unconscious work is called instinct. In higher animals, and in the highest of animals, man, the second part, that which is accompanied with the feeling of egoism, prevails, and is called conscious work.

But it does not end here. There is a still higher plane upon which the mind can work. It can go beyond consciousness. Just as unconscious work is beneath consciousness, so there is another work which is above consciousness, and which, also, is not accompanied with the feeling of egoism. The feeling of egoism is only on the middle plane. When the mind is above or below that line there is no feeling of "I," and yet the mind works. When the mind goes beyond this line of self-consciousness it is called *Samādhi*, or super-consciousness. It is above consciousness. How, for instance, do we know that a man in *Samādhi* has not gone below his consciousness, has not degenerated, instead of going higher? In both cases the

works are unaccompanied by egoism? The answer is, by the effects, by the results of the work, we know that which is below, and that which is above. When a man goes into deep sleep he enters a plane beneath consciousness. He works the body all the time, he breathes, he moves the body, perhaps, in his sleep, without any accompanying feeling of ego; he is unconscious, and when he returns from his sleep he is the same man who went into it. The sum-total of the knowledge which he hap before he went into the sleep remains the same; it has not increased at all. No enlightenment has come. But if a man goes into *Samādhi*, if he goes into it a fool, he comes out a sage.

What makes the difference? From one state a man comes out the very same man that went in, and out of another state the man becomes enlightened, a sage, a prophet, a saint, his whole character changed, his life changed, illumined. These are the two effects. Now the effects being different, the causes must be different. As this illumination, with which a man comes back from *Samādhi*, is much higher than can be got from unconsciousness, or much higher than can be got by reasoning in a conscious state, it must therefore be super-consciousness, and *Samādhi* is called the superconscious state.

This, in short, is the idea of *Samādhi*. What is its application? The application is here. The field of reason, or of the conscious workings of the mind, is narrow and limited. There is a little circle within which human reason will have to move. It cannot go beyond it. Every attempt to go beyond is impossible, yet it is beyond this circle of

reason that lies all that humanity holds most dear. All these questions, whether there is an immortal soul, whether there is a God, whether there is any supreme intelligence guiding this universe, are beyond the field of reason. Reason can never answer these questions. What does reason say? It says, "I am agnostic; I do not know either yea or nay." Yet these questions are important to us. Without a proper answer to them, human life will be impossible. All our ethical theories, all our moral attitudes, all that is good and great in human nature, has been moulded upon answers that have come from beyond that circle. It is very important, therefore, that we should have answers to these questions; without such answers human life will be impossible. If life is only a little five minutes' thing, if the universe is only a "fortuitous combination of atoms," then why should I do good to another? Why should there be mercy, justice, or fellow feeling? The best thing for this world would be to make hay while the sun shines, each man for himself. If there is no hope, why should I love my brother, and not cut his throat? If there is nothing beyond, if there is no freedom, but only rigorous dead laws, I should only try to make myself happy here. You will find people saying, now-a-days, that they have utilitarian grounds as the basis of all morality. What is this basis? Procuring the greatest amount of happiness to the greatest number. Why should I do this? Why should I not produce the greatest unhappiness to the greatest number, if that serves my purpose? How will utilitarians answer this question? How do you know what is right, or what is wrong? I am impelled by my desire for happiness and I

fulfil it, and it is in my nature; I know nothing beyond. I have these desires, and must fulfil them; why should you complain? Whence come all these truths about human life, about morality, about the immortal soul, about God, about love and sympathy, about being good, and, above all, about being unselfish?

All ethics, all human action, and all human thought, hang upon this one idea of unselfishness; the whole idea of human life can be put in that one word, unselfishness. Why should we be unselfish? Where is the necessity, the force, the power, of my being unselfish? Why should I be? You call yourself a rational man, a utilitarian, but, if you do not show me a reason, I say you are irrational. Show me the reason why I should not be selfish, why I should not be like a brute, acting without reason? It may be good as poetry, but poetry is not reason. Show me a reason. Why shall I be unselfish, and why be good? Because Mr. and Mrs. So-and-so says so does not weigh with me. Where is the utility of my being unselfish? My utility is to be selfish, if utility means the greatest amount of happiness. I may get the greatest amount of happiness by cheating and robbing others. What is the answer? The utilitarian can never give it. The answer is that this world is only one drop in an infinite ocean, one link in an infinite chain. Where did those that preached unselfishness, and taught it to the human race, get this idea? We know it is not instinctive; the animals, which have instinct, do not know it. Neither is it reason; reason does not know anything about these ideas? Whence did they come?

We find, in studying history, one fact held in common

by all the great teachers of religion the world ever had; they all claim to have got these truths from beyond, only many of them did not know what they were getting. For instance, one would say that an angel came down in the form of a human being, with wings, and said to him, "Hear, oh man, this is the message." Another says that a *Deva*, a bright being, appeared to him. Another says he dreamed that his ancestor came and told him all these things. He did not know anything beyond that. But this thing is common, that all claim either that they say angels, or heard the voice of God, or saw some wonderful vision. All claim that this knowledge came to them from beyond, not through their reasoning power. What does the science of *Yoga* teach? It teaches that they were right in claiming that this knowledge came to them from beyond reasoning, but that it came from within themselves.

The *Yogī* teaches that the mind itself has a higher state of existence, beyond reason, a super-conscious state, and when the mind gets to that higher state, then this knowledge, beyond reasoing, comes to a man, metaphysical knowledge, beyond all physical knowledge. Metaphysical and transcendental knowledge comes to that man, and this state of going beyond reason, transcending ordinary human nature, sometimes may come by chance to a man who does not understand its science; he, as it were, stumbles into it. When he stumbles into it, he generally interprets it as from outside. So this explains why an inspiration, or this transcendental knowledge, may be the same in different countries, but in one country it will seem to come

through an angel, and in another through a *Deva*, and in another through God. What does it mean? It means that the mind brought the knowledge by its own nature, and that the finding of the knowledge was interpreted according to the beliefs and education of the person through whom it came. The real fact is that these various men, as it were, stumbled into this super-conscious state.

The *Yogī* says there is a great danger in stumbling into this state. In a good many cases there is the danger of the brain being destroyed, and, as a rule, you will find that all those men, however great they were, who have stumbled into this super-conscious state, without understanding it, grope in the dark, and generally have, along with their knowledge, some quaint superstition. They open themselves to hallucination. Mohammed claimed that the Angel Gabriel came to him in a cave one day and took him on the heavenly horse, Harak, and he visited the heavens. But, with all that, Mohammed spoke some wonderful truths. If you read the Qur'an, you find the most wonderful truths mixed with these superstitions. How will you explain it? That man was inspired, no doubt, but that inspiration was, as it were, stumbled upon. He was not a trained *Yogī*, and did not know the reason of what he was doing. Think of the good Mohammed did to the world, and think of the great evil that has been done through his fanaticism! Think of the millions massacred through his teachings, mothers bereft of their children, children made orphans, whole countries destroyed, millions upon millions of people killed!

So we see in studying the lives of all these great teachers that there was this danger. Yet we find, at the same time, that they were all inspired. Somehow or other they got into this super-conscious state, only whenever a prophet got into that state by simple force of emotion, just by heightening his emotional nature, he brought away from that state some truths, but also some fanaticism, some superstition which injured the world as much as the greatness of the teaching did good. To get any reason out of this mass of incongruity we call human life we have to transcend our reason, but we must do it scientifically, slowly, by regular practice, and we must cast off all superstition. We must take it up just as any other science, reason we must have to lay our foundation, we must follow reason as far as it leads, and when reason fails, reason itself will show us the way to the highest plane. So whenever we hear a man say "I am inspired," and then talk the most irrational nonsense, simply reject it. Why? Because these three states of the mind—instinct, reason, and super-consciousness, or the unconscious, conscious, and super-conscious states—belong to one and the same mind. There are not three minds in one man, but one develops into the other. Instinct develops into reason, and reason into the transcendental consciousness; therefore one never contradicts the other. So, whenever you meet with wild statements which contradict human reason and common sense, reject them without any fear, because the real inspiration will never contradict, but will fulfil. Just as you find the great prophets saying, "I come not to destroy but to fulfil," so this inspiration always comes to fulfil reason, and is in

direct harmony with reason, and whenever it contradicts reason you must know that it is not inspiration.

All the different steps in *Yoga* are intended to bring us scientifically to the super-conscious state, or *Samādhi*. Furthermore, this is a most vital point to understand that inspiration is as much in every man's nature as it way in the ancient prophets. These prophets were not unique; they were just the same as you or I. They were great *Yogīs*. They had gained this super-consciousness, and you and I can get the same. They were not peculiar people. The very fact that one man ever reached that state will prove that it is possible for every man to do so. Not only is it possible, but every man must, eventually, get to that state, and that is religion. Experience is the only teacher we have. We may talk and reason all our lives, without ever understanding a word of truth, until we experience it ourselves. You cannot hope to make a man a surgeon by simply giving him a few books. You cannot satisfy my curiousity to see a country by showing me a map; I must have actual experience. Maps can only create a little curiousity in us to get more perfect knowledge. Beyond that, they have no value whatever. All clinging to books only degenerates the human mind. Was there ever a more horrible blasphemy than to say that all the knowledge of God is confined in this or that book? How dare men call God infinite, and yet try to compress Him into the covers of a little book! Millions of people have been killed because they did not believe what the books say, because they would not see all the knowledge of God within the covers of a book. Of course this killing and murdering has gone

by, but the world is still tremendously bound up by a belief in books.

In order to reach the super-conscious state in a scientific manner we have to pass through these various steps that I have been teaching you in *Rāja Yoga*. After *Pratyāhāra* and *Dhāraṇā*, which I taught you in the last lecture, we come to *Dhyāna*, meditation. When the mind has been trained to remain fixed on a certain internal or external location, there comes to it the power of, as it were, flowing in an unbroken current towards that point. This state is called *Dhyāna*. When this power of *Dhyāna* has been so much intensified as to be able to reject the external part of perception, and remain meditating only on the internal part, the meaning, that state is called *Samādhi*. The three—*Dhāraṇā*, *Dhyāna* and *Samādhi*—together are called *Samyama*. That is, if the mind can first concentrate upon an object, and then is able to contiune in that concentration for a length of time, and then, by continued concentration, to dwell only on the internal part of the perception of which the object was the effect, everything comes under the control of such a mind.

This meditative state is the highest state of existence. So long as there is desire no real happiness can come. It is only the contemplative, witness-like study of objects that brings us to real enjoyment and happiness. The animal has its happiness in the senses, the man in his intellect, and the God in spiritual contemplation. It is only to the soul that has attained to this contemplative state that the world has really become beautiful. To him who desires nothing, and does not mix himslf up with

them, the manifold changes of nature are one panorama of beauty and sublimity.

These ideas have to be understood in *Dhyāna*, or meditation. We hear a sound. First there is the external vibration, second, the nerve motion that carries it to the mind, third, the reaction from the mind, along with which flashes the knowledge of theobject which was the external cause of these different changes from the ethereal vibrations to the mental reaction. These three are called in *Yoga*, *Śabdha* (sound), *Artha* (meaning), and *Jnāna* (knowledge). In the language of physiology there are called the ethereal vibration, the motion in the nerve and brain, and the mental reaction. Now these, though distinct processes, have become mixed up in such a fashion as to become quite indistinct. In fact, we cannot now perceive any of these causes; we only perceive the effect of these three, which effect we call the external object. Every act of perception includes these three, and there is no reason why we should not be able to distinguish between them.

When, by the previous preparations, the mind becomes strong and controlled, and the power of finer perception has been attained, then the mind should be employed in meditation. This meditation must begin with gross objects and slowly rise to finer, then to finer and finer, until it has become objectless. The mind should first be employed in perceiving the external causes of sensations, then the internal motions, and then the reaction of the mind. Whenit has succeeded in perceiving the external causes of sensations by themxelves it will acquire the power of perceiving all fine

material existence, all fine bodies and forms. When it can succeed in perceiving the motions inside, by themselves, it will gain the control of all mental waves, in itself or in others, even before they have translated themselves into physical forces; and when he will be able to perceive the mental reaction by itself the *Yogī* will acquire the knowledge of everything, as every sensible object, and every thought, is the result of this reaction. Then will he have seen, as it were, the very foundations of his mind, and it will be under his perfect control. Different powers will come to the *Yogī*, and if he yields to the temptations of any one of these the road to his further progress will be barred. Such is the evil of running after enjoyments. But, if he is strong enough to reject even these miraculous powers, he will attain to the goal of *Yoga*, the complete suppression of the waves in the ocean of th emind; then the glory of the soul, untrammelled by the distrations of the mind, or the motions of his body, will shine in its full effulgence. And the *Yogī* will find himself as he is and as he always was, the essence of knowledge, the immortal, the all-pervading.

Samādhi is the property of every human being—nay, every animal. From the lowest animal to the highest angelic being, some time or other each one will have to come to that state, and then, and then alone, will religion begin for him. And all this time, what are we doing? We are only struggling towards that stage' there is no no difference between us and those who have no religion, because we have had no experience. What is concentration good for, save to bring us to this experience?

Each one of the steps to attain this *Samādhi* has been reasoned out, properly adjusted, scientifically organised, and, when faithfully practised, will surely lead us to the desired end. Then will all sorrows cease, all miseries; the seeds of actions will be burned, and the soul will be free for ever.

CHAPTER VIII.

RĀJA YOGA IN BRIEF.

THIS is a summary of *Rāja Yoga* freely translated from the *Kurma Purāṇa*.

The fire of *Yoga* burns the cage of sin that is around a man. Knowledge becomes purified, and *Nirvāna* is directly obtained. From *Yoga* comes knowledge, knowledge again helps the *Yogī*. He who is a compound of both *Yoga* and knowledge, with him the Lord is pleased. Those that practice *Mahāyoga*, either once a day, or twice a day, or thrice, or always, know them to be gods. *Yoga* is divided into two parts. One is called the *Abhāva*, and the other *Mahāyoga*. Where one's self is meditated on as zero, and bereft of quality, that is called *Abhāva*; the *Yogī*, by each one, realises his Self. That in which one sees the Self as full of bliss and bereft of all impurities, and one with God, is called *Mahāyoga*. The other *Yogas* that we read and hear of, do not deserve one particle of this great *Brahmayoga*, in which the *Yogī* finds himself and the whole universe as God himself. This is the highest of all *Yogas*.

These are the steps in *Rāja Yoga*. *Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna*, and *Samādhi*, of which, non-injuring anybody, truthfulness, non-covetousness, chastity, not receiving anything from another, are called *Yama*; it purifies the mind, the *Chitta*. By thought, word, and deed, always, and in every living being, not producing pain is what is called

Ahimsa, non-injuring. There is no virtue higher than this non-injuring. There is no happiness higher than what a man obtains by this attitude of non-offensiveness to all creation. By truth we attain to work. Through truth everything is attained; in truth everything is established. Relating facts as they are; this is truth. Not taking others' goods by stealth or by force is called *Asteyam*, non-covetousness. Chastity in thought, word, and deed, always, and in all conditions, is what is called *Brahmacharya*. Not receiving any present from anybody, even when one is suffering terribly, is what is called *Aparigraha*. When a man receives a gift from another man, the theory is that his heart becomes impure, he becomes low, he loses his independence, he becomes bound and attached. The following are helps to success in *Yoga*. *Niyama*, regular habits and observances; *Tapas*, austerity; *Srādhyāya*, study; *Santela*, contentment; *Saucham*, purity; *Iśvara pranidhāna*, worshipping God. Fasting, or in other ways controlling the body, is called the physical *Tapas*.

Repeating the *Vedas*, and other *Mantrams*, by which the *Sattva* material in the body is purifies, is called study, *Srādhyāya*. There are three sorts of repetions of these *Mantrams*. One is called the verbal, another semi-verbal, and the third mental. The verbal or audible is the lowest, and the inaudible is the highest of all. The repetition which is so loud that anybody can hear it is the verbal; the next one is where only the organs begin to vibrate, but no sound is heard; another man sitting near cannot hear what is being said. That in which there is no sound, only mental repetition of the *Mantram*, at the

same time thinking its meaning, is called the "mental muttering" and is the highest. The sages have said that there are two sorts of purification, external and internal. The purification for the body is by water, earth, or other materials; the external purification, as by bathing, etc. Purification of the mind by truth, and by all the other virtues, is what is called internal purification. Both are necessary. It is not sufficient that a man should be internally pure and externally dirty. When both are not attainable the internal purity is the better, but no one will be a *Yogī* until he has both. Worship is by praise, by memory, by having devotion to God.

We have spoken about *Yama* and *Niyama*; next comes *Prāṇāyāma*. *Prāṇa* means the vital forces in one's own body, *Yama* means controlling them. There are three sorts of *Prāṇāyāma*, the very simple, the middle, and the very high. The whole of *Prāṇāyāma* is divided into two parts; one is called filling, and the other is called emptying. When you begin with twelve seconds it is the lowest *Prāṇāyāma*; when you begin with twenty-four seconds it is the middle *Prāṇāyāma*; that *Prāṇāyāma* is the best which begins with thirty-six seconds. That *Prāṇāyāma* in which there is first perspiration, then vibration of the body, and then rising from the seat and joining of the man's soul with great bliss is the very highest *Prāṇāyāma*. There is a *Mantram* called the *Gāyatri*. It is a very holy verse of the *Vedas*. "We meditate on the glory of that Being who has produced this universe; may He enlighten our minds." Then *Om* is joined to it, at the beginning and end. In one *Prāṇāyāma* repeat three *Gāyatris*. In all books they speak of *Prāṇāyāma* being

divided into *Rechaka* (rejecting or exhaling), *Pūraka* (inhaling), and *Kumbhaka* (restraining, stationary). The *Indriyas*, the organs of the senses, are acting outwards and coming in contact with external objects. Bringing them under the control of the will is what is called *Pratyāhāra*; gathering towards oneself is the literal translation.

Fixing the mind on the lotus of heart, or on the centre of the head, is what is called *Dhāraṇā*. When remaining in one place, making one place as the base, where the waves of the mind rise up, without being touched by the other waves—when all other waves have stopped—and one wave only rises in the mind, that is called *Dhyāna*, meditation. When no basis is necessary, when the whole of the mind has become one wave, "one-formedness," it is called *Samādhi*. Bereft of all help from places and centres, only the meaning of the thing is presesnt. If the mind can be fixed on one centre for twelve second it will be a *Dhāraṇā*, twelve such *Dhāraṇās* will be a *Dhyāna*, and twelve such *Dhyānas* will be a *Samādhi*. The next is *Āsana* (posture). The only thing to understand is to hold the body straight, leaving the body free, with the chest, shoulders, and head straight. Where there is fire, or in water, or on ground which is strewn with dry leaves, or where there are wild animals, where four streets meet, or where there is too much noise, or too much fear, or too many ant hills, where there are many wicked persons, *Yoga* must not be practiced in such places. This applies more particularly to India. When the body feels very lazy do not practice, or when the mind is very miserable and sorrowful, or when the body is ill. Go to a place which is well hidden, and where people do not come to

disturb you. As soon as you do not want people to know what you are doing all the curiousity in the world will be awakened, but, if you go into the street and want people to know what you are doing, they will not care. Do not choose dirty places. Rather choose beautiful scenery, or a room in your own house which is beautiful. When you practice, first salute all the ancient *Yogīs*, and your own *Gurū*, and God, and then begin.

Dhyāna is spoken of, and a few examples are given of what to meditate upon. Sit straight, and look at the tip of your nose. Later on we will come to know how that concentrates the mind, how by controlling the two optic nerves one advances a long way towards the control of the arc of reaction, and so to the control of the will. These are a few specimens of meditation. Imagine a lotus upon the top of the head, several inches up, and virtue as its centre, the stalk as knowledge. The eight petals of the lotus are the eight powers of the *Yogī*. Inside, the stamens and pistils are renunciation. If the *Yogī* refuses the external powers he will come to salvation. So the eight petals of the lotus are the eight powers, but the internal stamens and pistils are the extreme renunciation, the renunciation of all these. Inside of that lotus think of the Golden One, the Almighty, the Intangible, He whose name is *Om*, the Inexpressible, surrounded with effulgent light. Meditate on that. Another meditation is given. Think ofa space in your heart, and in the midst of that space think that a flame is burning. Think of that flame as your own soul, and inside that flame is another space, effulgent, and that is the Soul of your soul, God. Meditate upon that in the heart. Chastity,

non-injuring, pardoning everyone, even the greatest enemy, truth, faith in the Lord, these are all different *Vṛittis*. Be not afraid if you are not perfect in all of these; work, and the others will come. He who has given up all attachment, all fear, and all anger, he whose whole soul has gone unto the Lord, he who has taken refuge in the Lord, whose hart has become purified, with whatsoever desire he comes to the Lord He will grant that to him. Therefore worship Him through knowledge, or worship Him through love, or worship Him through renunciation.

"He is my beloved worshipper, he is my beloved *Bhakta*, who is not jealous of any being, who is the friend of all, who is merciful to all, who has nothing of his own, whose egotism is lost: he who is always satisfied; he who works always in *Yoga*, whose self has become controlled, whose will is firm, whose mind and whose intelligence are given up unto me, know that he is my beloved *Bhakta*. From whom comes no disturbance, who never becomes the cause of disturbance to others, he who has given up excessive joy, grief, and fear, and anxiety. Such a one is my beloved. He who does not depend on anything, pure, active, giving up all, who does not care whether good comes or evil, never becomes miserable; he who is the same in praise or in blame, with a silent, thoughtful mind, blessed with what little comes in his way, homeless, he who has no home, the whole world is his home, steady in his ideas, such a one becomes a Yogī."

There was a great god-sage called *Nārada*. Just as there are sages among mankind, great *Yogīs*, so there are great *Yogīs* among the gods. *Nārada* was a good *Yogī*, and very great. He travelled everywhere, and one day he

was passing through a forest, and he saw a man who had been meditating until the white ants had built a huge mound round his body, he had been sitting in that position so long. He said to *Narāda*, "Where are you going?" *Narāda* replied, "I am going to heaven." "Then ask God when He will be merciful to me; when I will attain freedom." Further on *Nārada* saw another man. He was jumping about, singing, dancing, and said, "Oh, *Nārada*, where are you going?" His voice and his gestures were wild. *Nārada* said, "I am going to heaven." "Then, ask when I will be free." So *Nārada* went on. In the course of time he came again by the same road, and there was the man who had been meditating till the ant-hills had grown round him. He said "Oh, *Nārada*, did you ask the Lord about me?" "Oh, yes." "What did He say?" "The Lord told me that you would attain freedom in four more births." Then the man began to weep and wail, and said, "I have meditated until an ant-hill has been raised around me, and I have four more birth yet!" *Nārada* went to the other man. "Did you ask my question?" "Oh, yes. Do you see this tamarind tree? I have to tell you that as many leaves as there are on that tree, so many times you will be born, and then you will attain freedom." Then the man began to dance for joy, and said, "I will have freedom after such a short time." A voice came, "My child, you will have freedom this minute." That was the reward for his perseverance. He was ready to work through all those births, nothing discouraged him. But the first man felt that even four more births must be too long. Only perseverance like that of the man who was willing to wait æons will bring about the highest result.

PATANJALI'S YOGA APHORISMS

INTRODUCTION.

BEFORE going into the *Yoga* Aphorisms I will try to discuss one great question, upon which the whole theory of religion rests, for the *Yogīs*. It seems the consensus of opinion of the great minds of the world, and it has been nearly demonstrated by researchers into physical nature, that we are the outcome and manifestion of an absolute condition, back of our present relative condition, and are going forward, to return again to that absolute. This being granted, the question is, which is better, the absolute or this state? There are not wanting people who think that this manifested state is the highest state of man. Thinkers of great calibre are of the opinion that we are manifested specimens of undifferentiated being, and this differentiated state is higher than the absolute. Because in the absolute there cannot be any quality they imagine that it must be insensate, dull, and lifeless, that only this life can be enjoyed, and therefore we must cling to it. First of all we want to inquire into other solutions of life. There was an old solution that man after death remained the same, that all his good sides, minus his evil sides, remained for ever. Logically stated this means that man's goal is the world; this world carried a stage higher, and with elimination of its evils is the state they call heaven. This theory, on the face of it, is absurd and puerile, because it cannot be. There cannot be good without evil, or evil without good. To live in a world where all is good and no evil is what Sanskrit logicians

call a "dream in the air." Another theory in modern times has been presented by several schools, that man's destiny is to go on always improving, always struggling towards, and never reaching, the goal. This statement, though, apparently, very nice, is also absurd, because there is no such thing as motion in a straight line. Every motion is in a circle. If you could take up a stone, and project it into space, and then live long enough, that stone would come back exactly to your hand. A straight line, infinitely projected, must end in a circle. Therefore, this idea that the destiny of man is progression ever forward and forward, and never stopping, is absurd. Although extraneous to the subject, I may remark that this idea explains the ethical theory that you must not hate, and must love, because, just as in the case of electricity, or any other force, the modern theory is that the power leaves the dynamo and completes the circle back to the dynamo. So with all forces in nature; they must come back to the source. Therefore do not hate anybody, because that force, that hatred, which comes out from you, must, in the long run, come back to you. If you love, that love will come back to you, completing the circuit. It is as certain as can be, that every bit of hatred that goes out of the heart of man comes back to him full force; nothing can stop it, and every impulse of love comes back to him. On other and practical grounds we see that the theory of eternal progression is untenable, for destruction is the goal of everything earthly. All our struggles and hopes and fears and joys, what will they lead to? We will all end in death. Nothing is so certain as this. Where, then, is this motion in a straight line?

This infinite progression? It is only going out to a distance, and again coming back to the centre from which it started. See how, from nebulæ, the sun, moon, and stars, are produced; then they dissolve, and go back to nebulæ. The same is being done everywhere. The plant takes material from the earth, dissolves, and gives it back. Every form in this world is taken out of corresponding atoms and goes back to those atoms.

It cannot be that the same law acts differently in different places. Law is uniform. Nothing is more certain than that. If this is the law of nature, so it is with thought; it will dissolve and come back to its origin; whether we will it or not we shall have to return to the origin, which is called God or Absolute. We all came from God, and we are all bound to go to God, call that God by any name you like; call Him God, or Absolute or Nature, or by any hundred names you like, the fact remains the same. "From whom all this universe comes out, in whom all that is born lives, and to whom all returns." This is one fact that is certain. Nature works on the same plan; what is being worked out in one sphere is being worked out in millions of spheres. What you see with the planets, the same will it be with this earth, with men and with the stars. The huge wave is a mighty compound of small waves, it may be of millions; the life of the whole world is a compound of millions of little lives, and the death of the whole world is the compound of the deaths of those millions of little beings.

Now the question arises, is going back to God the higher state, or is it not? The philosophers of the *Yoga* school answer emphatically that it is. They say that

man's present state is a degeneration; that there is no one religion on the face of the earth which says that man is an improvement. The idea idea as that his beginning is perfect and pure, that he degenerates until he cannot degenerate further, and that there must come a time when he shoots upward again to complete the circle; the circle must be there. However low he goes, he must ultimately take the upward bend again, and go back to the original source, which is God. Man comes from God in the beginning, in the middle he becomes man, and in the end he goes back to God. This is the method of putting it in the Dualistic form. In the Monistic form you say that man is God, and goes back to Him again. If our present state is the higher one, then why is there so much horror and misery, and why is there an end to it? If this is the higher state, why does it end? That which corrupts and degenerates cannot be the highest state. Why should it be so diabolical, so unsatisfying? It is only excusable, inasmuch as, through it, we are taking a higher groove; we have to pass through it in order to become regenerate again. Put a seed into the ground and it disintegrates, dissolves after a time, and out of that dissolution comes the splendid tree. Every seed must degenerate to become the stately tree. So it follows that the sooner we get out of this state we call "man" the better for us. Is it by commtting suicide that we get out of this state? Not at all. That will be making it all the worse. Torturing ourselves, or condemning the world, is not the way to get out. We have to pass through the "Slough of Despond," and the sooner we are through the better. But it must always be remembered that this is

not the highest state.

The really difficult part to understand is that this state, the Absolute, which has been called the highest, is not, as some fear, that of the zoophite, or of the stone. That would be a dangerous thing to think. According to these thinkers there are only two states of existence, one of the stone, and the other of thought. What right have they to limit existence to these two. Is there not something infinitely superior to thought? The vibrations of light, when they are very low, we do not see; when they become a little more intense they become light to us; when they become still more intense we do not see them; it is dark to us. Is the darkness in the end the same as in the beginning? Certainly not; it is the difference of the two poles. Is the thoughtlessness of the stone the same as the thoughtlessness of God? Certainly not. God does not think; He does not reason; why should He? Is anything unknown to Him, that He should reason? The stone cannot reason; God does not. Such is the difference. These philosophers think it is awful if we go beyond thought; they find nothing beyond thought.

There are much higher states of existence beyond reasoning. It is really beyond the intellect that the first stage of religious life is to be found. When you step beyond thought and intellect and all reasoning, then you have made the first step towards God; and that is the beginning of life. This that is commonly called life is but an embroyo state.

The next question will be, what proof is there that this state beyond thought and reasoning is the highest state? In the first place, all the great men of the world,

much greater than those that only talk, men who moved the world, men who never thought of any selfish ends whatever, have declared that this is but a little stage on the way, that the Infinite is beyond. In the second place, they not only say so, but lay it open to everyone, they leave their methods, and all can follow in their steps. In the third place, there is no other way left. There is no other explanation. Taking for granted thhat there is no higher state, why are we going through this circle all the time; what reason can explain the world? The sensible will be the limit to our knowledge if we cannot go farther, if we must not ask for anything more. This is what is called agnosticism. But what reason is there to believe in the testimony of the senses? I would call that man a true agnostic who would stand still in the street and die. If reason is all in all it leaves us no place to stand on this side of nihilism. If a man is agnostic of everything but money, fame and name, he is only a fraud. Kant has proved beyond all doubt that we cannot penetrate beyond the tremendous dead wall called reason. But that is the very first idea upon which all Indian thought takes its stand, and dares to seek, and succeeds in finding something higher than reason, where alone the explanation of the present state is to be found. This is the value of the study of something that will take us beyond the world. "Thou art our Father, and wilt take us to the other shore of this ocean of ignorance;" that is the science of religion; nothing else can be.

CHAPTER I.

CONCENTRATION: ITS SPIRITUAL USES

1. Now concentration is explained.
2. Yoga is restraining the mind-stuff (*Chitta*) from taking various forms (*Vṛttis*)

A good deal of explanation is necessary here. We have to understand what *Chitta* is, and what are these *Vṛttis*. I have this eye. Eyes do not see. Take away the brain centre which is in the head, the eyes will still be there, the retinæ complete, and also the picture, and yet the eyes will not see. So the eyes are only a secondary instrument, not the organ of vision. The organ of vision is in the nerve centre of the brain. The two eyes will not be sufficient alone. Sometimes a man is asleep with his eyes open. The light is there and the picture is there, but a third thing is necessary; mind must be joined to the organ. The eye is the external instrument, we need also the brain centre and the agency of the mind. Carriages roll down a street and you do not hear them. Why? Because your mind has not attached itself to the organ of hearing. First there is the instrument, then there is the organ, and third, the mind attachment to these two. The mind takes the impression farther in, and presents it to the determinative faculty—*Buddhi*—which reacts. Along with this reaction flashes the idea of egoism. Then this mixture of action and reaction is presented to the *Puruṣa*, the real Soul, who perceives an object in this

mixture. The organs (*Indriyas*), together with the mind (*Manas*), the determinative faculty (*Buddhi*) and egoism (*Ahamkāra*), form the group called the *Antahkaraṇa* (the internal instrument). They are but various processes in the mind-stuff, called *Chitta*. The waves of thought in the *Chitta* are called *Vṛtti* ("the whirlpool" is the literal translation). What is thought? Thought is a force, as is gravitation or repulsion. It is absorbed from the infinite storehouse of force in nature; the instrument called *Chitta* takes hold of that force, and, when it passes out at the other end it is called thought. This force is supplied to us through food, and out of that food the body obtains the power of motion, etc. Others, the finer forces, it throws out in what we call thought. Naturally we see that the mind is not intelligent; yet it appears to be intelligent. Why? Because the intelligent soul is behind it. You are the only sentient being; mind is only the instrument through which you catch the external world. Take this book; as a book it does not exist outside, what exists outside is unknown and unknowable. It is the suggestion that gives a blow to the mind, and the mind gives out the reaction. If a stone is thrown into the water the water is thrown against it in the form of waves. The real universe is the occasion of the reaction of the mind. A book form, or an elephant form, or a man form, is not outside; all that we know is our mental reaction from the outer suggestion. Matter is the "permanent possibility of sensation," said John Stuart Mill. It is only the suggestion that is outside. Take an oyster for example. You know how pearls are made. A grain of sand or something gets inside and begins to irritate it, and the oyster throws

a sort of enamelling around the sand, and this makes the pearl. This whole universe is our own enamel, so to say, and the real universe is the grain of sand. The ordinary man will never understand it, because, when he tries to, he throws out an enamel, and sees only his own enamel. Now we understand what is meant by these *Vṛttis*. The real man is behind the mind, and the mind is the instrument in his hands, and it is his intelligence that is percolating through it. It is only when you stand behind it that it becomes intelligent. When man gives it up it falls to pieces, and is nothing. So you understand what is meant by *Chitta*. It is the mind-stuff, and *Vṛttis* are the waves and ripples rising in it when external causes impinge on it. These *Vṛttis* are our whole universe.

The bottom of the lake we cannot see, because its surface is covered with ripples. It is only possible when the rippled have subsided, and the water is calm, for us to catch a glimpse of the bottom. If the water is muddy, the bottom will not be seen; if the water is agitated all the time, the bottom will not be seen. If the water is clear, and there are no waves, we shall see the bottom. That bottom of the lake is our own true Self; the lake is the *Chitta*, and the waves are the *Vṛttis*. Again, this mind is in three states; one is darkness, which is called *Tamas*, just as in brutes and idiots; it only acts to injure others. No other idea comes into that state of mind. Then there is the active state of mind, *Rajas*, whose chief motives are power and enjoyment. "I will be powerful and rule others." Then, at last, when the waves cease, and the water of the lake becomes clear, there is the state called *Sattva*, serenity, calmness. It is not inactive,

but rather intensely active. It is the greatest manifestation of power to be calm. It is easy to be active. Let the reins go, and the horses will drag you down. Any one can do that, but he who can stop the plunging horses is the strong man. Which requires the greater strength, letting go, or restraining? The calm man is not the man who is dull. You must not mistake *Sattva* for dulness, or laziness. The calm man is the one who has restraint of these waves. Activity is the manifestation of the lower strength, calmness of the superior strength.

This *Chitta* is always trying to get back to its natural pure state, but the organs draw it out. To restrain it, and to check this outward tendency, and to start it on the return journey to that essence of intelligence is the first step in *Yoga*, because only in this way can the *Chitta* get into its proper course.

Although this *Chitta* is in every animal, from the lowest to the highest, it is only in the human form that we find intellect, and until the mind-stuff can take the form of intellect it is not possible for it to return through all these steps, and liberate the soul. Immediate salvation is impossible for the cow and the dog, although they have mind, because their *Chitta* cannot as yet take that form which we call intellect.

Chitta manifests itself in all these different forms—scattering, darkening, weakening, and concentrating. These are the four states in which the mind-stuff manifests itself. First a scattered form, is activity. Its tendency is to manifest in the form of pleasure or of pain. Then the dull form is darkness, the only tendency of which is to injure others. The commentator says the first

form is natural to the *Devas*, the angels, and the second is the demoniacal form. The *Ekāgra*, the concentrated form of the *Chitta*, is what brings us to *Samadhi*.

3. At that time (the time of concentration) the seer (the *Puraṣa*) rests in his own (unmodified) state.

As soon as the waves have stopped, and the lake has become quiet, we see the ground below the lake. So with the mind; when it is calm, we see what our own nature is; we do not mix ourself but remain our own selves.

4. At other times (other than that of concentration) the seer is identified with the modifications.

For instance, I am in a state of sorrow; some one blames me; this is a modifications, *Vṛtti*, and I identify myself with it, and the result is misery.

5. There are five classes of modification, painful and not painful.
6. (These are) right knowledge, indiscrimination, verbal delusion, sleep, and memory.
7. Direct perception, inference, and competent evidence, are proofs.

When two of our perceptions do not contradict each other we call it proof. I hear something, and, if it contradicts something already perceived, I begin to fight it out, and do not believe it. There are also three kinds of proof. Direct perception, *Pratyaksham*, whatever we see and feel, is proof, if there has been nothing to delude the

senses. I see the world; that is sufficient proof that it exists. Secondly, *Anumāna*, inference; you see a sign, and from the sign you come to the thing signified. Thirdly, *Āptavākyam*, the direct perception of the *Yogī*, of those who have seen the truth. We are all of us struggling towards knowledge, but you and I have to struggle hard, and come to knowledge through a long tedious process of reasoning, but the *Yogī*, the pure one, has gone beyond all this. Before his mind, the past, the present, and the future, are alike one book for him to read; he does not require to go through all this tedious process, and his words are proofs, because he sees knowledge in himself; he is the Omniscient One. These, for instance, are the authors of the Sacred Scriptures; therefore the Scriptures are proof, and, if any such persons are living now, their words will be proof. Other philosophers go into long discussions about this *Āpta*, and they say, what is the proof that this is truth? The proof is because they see it; because whatever I see is proof, and whatever you see is proof, if it does not contradict any past knowledge. There is knowledge beyond the senses, and whenever it does not contradict reason and past human experience, that knowledge is proof. Any madman may come into this room and say that he sees angels around him, that would not be proof. In the first place it must be true knowledge, and, secondly, it must not contradict knowledge of the past, and thirdly, it must depend upon the character of the man. I hear it said that the character of the man is not of so much importance as what he may say; we must first hear what he says. This may be true in other things; a

man may be wicked, and yet make an astronomical discovery, but in religion it is different, because no impure man will ever have the power to reach the truths of religion. Therefore, we have first of all to see that the man who declares himself to be an *Āpta* is a perfectly unselfish and holy person; secondly that he has reached beyond the senses, and thirdly that what he says does not contradict the past knowledge of humanity. Any new discovery of truth does not contradict the past truth, but fits into it. And, fourthly, that truth must have a possibility of verification. If a man says "I have seen a vision," and tells me that I have no right to see it, I believe him not. Every one must have the power to see it for himself. No one who sells his knowledge is an *Āpta*. All these conditions must be fulfilled; you must first see that the man is pure, and theat he has no selfish motive; that he has no thirst for gain or fame. Secondly, he must show that he is super-conscious. Thirdly, he must given us something that we cannot get from our senses, and which is for benefit of the world. And we must see that it does not contradict other truths; if it contradicts other scientific truths reject it at once. Fourthly, the man should never be singular; he should only represent what all men can attain. The three sorts of proof, are, then, direct sense perception, inference, and the words of an *Āpta*. I cannot translate this word into English. It is not the word inspired, because that comes from outside, while this comes from himself. The literal meaning is "attained."

8. Indiscrimination is false knowledge not established in real nature.

The next class of *Vṛttis* that arise is mistaking the one thing for another, as a piece of mother-of-pearl is taken for a piece of silver.

9. Verbal delusion follows from words having no (corresponding) reality.

There is another class of *Vṛttis* called *Vikalpa*. A word is uttered, and we do not wait to consider its meaning; we jump to a conclusion immediately. It is the sign of weakness of the *Chitta*. Now you can understand the theory of restraint. The weaker the man the less he has of restraint. Consider yourselves always in that way. When you are going to be angry or miserable, reason it out, how it is that some news that has come to you is throwing your mind into *Vṛttis*.

10. Sleep is a *Vṛtti* which embraces the feeling of voidness.

The next class of *Vṛttis* is called sleep and dream. When we awake we know that we have been sleeping; we can only have memory of perception. That which we do not perceive we never can have any memory of. Every reaction is a wave in the lake. Now, if, during sleep, the mind has no waves, it would have no perceptions, positive or negative, and, therefore, we would not remember them. The very reason of our remembering sleep is that during sleep there was a certain class of waves in the mind. Memory is another class of *Vṛttis*, which is called *Smṛti*.

11. Memory is when the (*Vṛttis* of) perceived subjects do not slip away (and through impressions come back to consciousness).

Memory can be caused by the previous three. For instance, you hear a word. That word is like a stone thrown into the lake of the *Chitta*; it causes a ripple, and that ripple rouses a series of ripples; this is memory. So in sleep. When the peculiar kind of ripple called sleep throws the *Chitta* into a ripple of memory it is called a dream. Dream is another form of the ripple which in the waking state is called memory.

12. Their control is by practice and non-attachment.

The mind, to have this non-attachment, must be clear, good and rational. Why should we practice? Because each action is like the pulsations quivering over the surface of the lake. The vibration dies out, and what is left? The *Samshāras*, the impressions. When a large number of these impressions is left on the mind they coalesce, and become a habit. It is said "habit is second nature;" it is first nature also, and the whole nature of man; everything that we are is the result of habit. That gives us consolation, because, if it is only habit, we can make and unmake it at any time. The *Samshāra* is left by these vibrations passing out of our mind, each one of them leaving its result. Our character is the sum-total of these marks, and according as some particular wave prevails one takes that tone. If good prevail one becomes good, if wickedness one wicked, if joyfulness one becomes

happy. The only remedy for bad habits is counter habits; all the bad habits that have left their impressions are to be controlled by good habits. Go on doing good, thinking holy thoughts continuously; that is the only way to suppress base impressions. Never say any man is hopeless, because he only represents a character, a bundle of habits, and these can be checked by new and better ones. Character is repeated habits, and repeated habits alone can reform character.

13. Continuous struggle to keep them (the *Vṛttis*) perfectly restrained is practice.

What is this practice? The attempt to restrain the mind in the *Chitta* form, to prevent its going out into waves.

14. Its ground becomes firm by long, constant efforts with great love (for the end to be attained).

Restraint does not come in one day, but by long continued practice.

15. That effort which comes to those who have given up their thirst after objects either seen or heard, and which wills to control the objects, is non-attachment.

Two motives of our actions are (1) What we see ourselves; (2) The experience of others. These two forces are throwing the mind, the lake, into various waves. Renunciation is the power of battling against these, and holding the mind in check. Renunciation of these two motives is what we want. I am passing through a street,

and a man comes and takes my watch. That is my own experience. I see it myself, and it immediately throws my *Chitta* into a wave, taking the form of anger. Allow that not to come. If you cannot prevent that, you are nothing; if you can, you have *Vairāgyam*. Similarly, the experience of the worldly-minded teaches us that sense enjoyments are the highest ideal. These are tremendous temptations. To deny them, and not allow the mind to come into a wave form with regard to them is renunciation; to control the twofold motive powers arising from my own experience, and from the experience of others, and thus prevent the *Chitta* from being governed by them, is *Vairāgyam*. These should be controlled by me, and not I by them. This sort of mental strength is called renunciation. This *Vairāgyam* is the only way to freedom.

16. That extreme non-attachment, giving up even the qualities, shows (the real nature of) the *Puruṣa*.

It is the highest manifestation of power when it takes away even our attraction towards the qualities. We have first to understand what the *Puruṣa*, the Self, is, and what are the qualities. According to *Yoga* philosophy the whole of nature consists of three qualities; one is called *Tamas*, another *Rajas* and the third *Sattva*. These three qualities manifest themselves in the physical world as attraction, repulsion, and control. Everything that is in nature, all these manifestations, are combinations and recombinations of these three forces. This nature has been divided into various categories by the *Sānkhyas*; the

Self of man is beyond all these, beyond nature, is effulgent by Its very nature. It is pure and perfect. Whatever of intelligence we see in nature is but the reflection from this Self upon nature. Nature itself is insentient. You must remember that the word nature also includes the mind; mind is in nature; thought is in nature; from thought, down to the grossest form of matter, everything is in nature, the manifestation of nature. This nature has covered the Self of man, and when nature takes away the covering the Self becomes unveiled, and appears in Its own glory. This non-attachment, as it is described in Aphorism 15 (as being control of nature) is the greatest help towards manifesting the Self. The next aphorism defines *Samādhi*, perfect concentration, which is the goal of the *Yogī*.

17. The concentration called right knowledge is that which is followed by reasoning, discrimination, bliss, unqualified ego.

This *Samādhi* is divided into two varieties. One is called the *Samprajnāta*, and the other the *Asamprajnāta*. The *Samprajnāta* is of four varieites. In this *Samādhi* come all the powers of controlling nature. The first variety is called the *Savitarka*, when the mind meditates upon an object again and again, by isolating it from other objects. There are two sorts of objects for meditation, the categories of nature, and the *Puraṣa*. Again, the categories are of two varieties; the twenty-four categories are insentient, and the one sentient is the *Puraṣa*. When the mind thinks of the elements of nature by thinking of their beginning and their end, this is one sort of *Savi-*

tarka. The words require explanation. This part of *Yoga* is based entirely on *Sānkhya* Philosophy, about which I have already told you. As you will remember, egoism and will, and mind, have a common basis, and that common basis is called the *Chitta*, the mind-stuff, out of which they are all manufactured. This mind-stuff takes in the forces of nature, and projects them as thought. There must be something, again, where both force and matter are one. This is called *Avyaktam*, the unmanifested state of nature, before creation, and two which, after the end of a cycle, the whole of nature returns, to again come out after another period. Beyond that is the *Puruṣa*, the essence of intelligence. There is no liberation in getting powers. It is a worldly search after enjoyment in this life; all search for enjoyment is vain; this is the old, old lesson which man finds it so hard to learn. When he does learn it, he gets out of the universe and becomes free. The possession of what are called occult powers is only intensifying the world, and in the end intensifying suffering. Though, as a scientist, *Patanjali* is bound to point out the possibilities of this science, he never misses an opportunity to warn us against these powers. Knowledge is power, and as soon as we begin to know a thing we get power over it; so also, when the mind begins to meditate on the different elements it gains power over them. That sort of meditation where the external gross elements are the objects is called *Savitarka*. *Tarka* means question, *Savitarka* with-question. Questioning the elements, as it were, that they may give up their truths and their powers to the man who meditates upon them. Again, in the very same medi-

tation, when one struggles to take the elements out of time and space, and think of them as they are, it is called *Nirvitarka*, without-question. When the meditation goes a step higher, and takes the *Tanmātras* as its object, and thinks of them as in time and space, it is called *Savichāra*, with-discrimination, and when the same meditation gets beyond time and space, and thinks of the fine elements as they are, it is called *Nirvichāra*, without-discrimination. The next step is when the elements are given up, either as gross or as fine, and the object of meditation is the interior organ, the thinking organ, and when the thinking organ is thought of as bereft of the qualities of activity, and of dulness, it is then called *Sānandam*, the blissful *Samādhi*. In that *Samādhi*, when we are thinking of the mind as the object of meditation, before we have reached the state which takes us beyond the mind even, when it has become very ripe and concentrated, when all ideas of the gross materials, or fine materials, have been given up, and the only object is the mind as it is, when the *Sattva* state only of the Ego remains, but differentiated from all other objects, this is called *Asmitā Samādhi*, and the man who has attained to this has attained to what is called in the *Vedas* "bereft of body." He can think of himself as without his gross body; but he will have to think of himself as with a fine body. Those that in this state get merged in nature without attaining the goal are called *Prakṛtilayas*, but those who do not even stop at any enjoyments, reach the goal, which is freedom.

18. There is another *Samādhi* which is attained by the constant practice of cessation of all mental activity, in which the *Chitta* retains only the unmanifested impressions.

This is the perfect superconscious *Asamprajnāta Samādhi*, the state which gives us freedom. The first state does not give us freedom, does not liberate the soul. A man may attain to all powers, and yet fall again. There is no safeguard until the soul goes beyond nature, and beyond conscious concentration. It is very difficult to attain, although its method seems very easy. Its method is to hold the mind as the object, and whenever through comes, to strike it down, allowing no thought to come into the mind, thus making it an entire vacuum. When we can really do this, in that moment we shall attain liberation. When persons without training and preparation try to make their minds vacant they are likely to succeed only in covering themselves with *Tamas*, material of ignorance, which makes the mind dull and stupid, and leads them to think that they are making a vacuum of themind. To be able to really do that is a manifestation of the greatest strength, of the highest control. When this state, *Asamprajnāta*, super-consciousness, is reached, the *Samādhi* becomes seedless. What is meant by that? In that sort of concentration when there is consciousness, where the mind has succeeded only in quelling the waves in the *Chitta* and holding them down, they are still there in the form of tendencies, and these tendencies (or seeds) will become waves again, when the time comes. But when you have

destroyed all these tendencies, almost destroyed the mind, then it has become seedless, there are no more seeds in the mind out of which to manufacture again and again this plant of life, this ceaseless round of birth and death. You may ask, what state would that be, in which we should have no knowledge? What we call knowledge is a lower state than the one beyond knowledge. You must always bear in mind that the extremes look very much the same. The low vibration of light is darkness, and the very high vibration of light is darkness also, but one is real darkness, and the other is really intense light; yet their appearance is the same. So, ignorance is the lowest state, knowledge is the middle state, and beyond knowledge is a still higher state. Knowledge itself is a manufactured something, a combination; it is not reality. What will be the result of constant practice of this higher concentration? All old tendencies of restlessness, and dulness, will be destroyed, as well as the tendencies of goodness too. It is just the same as with the metals that are used with gold to take off the dirt and alloy. When the ore is smelted down, the dross is burnt along with the alloy. So this constant controlling power will stop the previous bad tendencies, and, eventually, the good ones also. Those good and evil tendencies will suppress each other, and there will remain the Soul, in all its glorious splendour, untrammelled by either good or bad, and that Soul is omnipresent, omnipotent, and omniscient. By giving up all powers it has become omnipotent, by giving up all life it is beyond mortality; it has become life itself. Then the Soul will know It neither had birth nor death, neither want of heaven nor of earth. It will know that It

neither came nor went; it was nature which was moving, and that movement was reflected upon the Soul. The form of the light is moving, it is reflected and cast by the camera upon the wall, and the wall foolishly thinks it is moving. So with all of us: it is the *Chitta* constantly moving, manipulating itself into various forms, and we think that we are these various forms. All these delusions will vanish. When that free Soul will command—not pray or beg, but command—then watever It desires will be immediately fulfilled; whatever It wants It will be able to do. According to the *Sānkhya* Philosophy there is no God. It says that there cannot be any God of this universe, because if there were He must be a Soul, and a Soul must be one of two things, either bound or free. How can the soul that is bound by nature, or controlled by nature, create? It is itself a slave. On the other hand, what business has the soul that is free to create and manipulate all these things? It has no desires, so cannot have any need to create. Secondly, it says the theory of God is an unnecessary one; nature explains all. What is the use of any God? But *Kapila* teaches that there are many souls, who, through nearly attaining perfection, fall short because they cannot perfectly renounce all powers. Their minds for a time merge in nature, to re-emerge as its masters. We shall all become such gods, and, according to the *Sānkhyas*, the God spoken of in the *Vedas* really means one of these free souls. Beyond them there is not an eternally free and blessed Creator of the universe. On the other hand the *Yogīs* say, "Not so, there is a God; there is one Soul separate from all other souls, and He is the eternal

Master of all creation, the Ever Free, the Teacher of all teachers." The *Yogis* admit that those the *Sānkhyas* called "merged in nature" also exist. They are *Yogīs* who have fallen short of perfection, and though, for a time debarred from attaining the goal, remain as rulers of parts of the universe.

19. (This *Samādhi*, when not followed by extreme non-attachment) becomes the cause of the re-manifestation of the gods and of those that become merged in nature.

The gods in the Indian systems represent certain high offices which are being filled successively by various souls. But none of them is perfect.

20. To others (this *Samādhi*) comes through faith, energy, memory, concentration, and discrimination of the real.

These are they who do not want the position of gods, or even that of rulers of cycles. They attain to liberation.

21. Success is speeded for the extremely energetic.
22. They again differ according as the means are mild, medium or supreme.
23. Or by devotion to *Iśvara*.
24. *Iśvara* (the Supreme Ruler) is a special *Puruṣa*, untouched by misery, the results of actions, or desires.

We must again remember that this *Patanjali Yoga* Philosophy is based upon that of the *Sānkhyas*, only that

in the latter there is no place for God, while with the *Yogīs* God has a place. The *Yogīs*, however, avoid many ideas about God, such as creating. God as the Creator of the Universe is not meant by the *Iśvara* of the *Yogīs*, although, according to the *Vedas*, *Iśvara* is the Creator of the universe. Seeing that the universe is harmonious, it must be the manifestation of one will. The *Yogīs* and *Sānkhyas* both avoid the question of creation. The *Yogīs* want to establish a God, but carefully avoid this question, they do not raise it at all. Yet you will find that they arrive at God in a peculiar fashion of their own. They say:

25. In Him becomes infinite that all-knowingness which in others is (only) a germ.

The mind must always travel between two extremes. You can think of limited space, but the very idea of that gives you also unlimited space. Close your eyes and think of a little space, and at the same time that you perceive the little circle, you have a circle round it of unlimited dimensions. It is the same with time. Try to think of a second, you will have, with the same act of perception, to think of time which is unlimited. So with knowledge. Knowledge is only a germ in man, but you will have to think of infinite knowledge around it, so that the very nature of your constitution shows us that there is unlimited knowledge, and the *Yogīs* call that unlimited knowledge God.

26. He is the Teacher of even the ancient teachers, being not limited by time.

It is true that all knowledge is within ourselves, but this has to be called forth by another knowledge. Although the capacity to know is inside us, it must be called out, and that calling out of knowledge can only be got, a *Yogī* maintains, through another knowledge. Dead, insentient matter, never calls out knowledge. It is the action of knowledge that brings out knowledge. Knowing beings must be with us to call forth what is in us, so these teachers were always necessary. The world was never without them, and no knowledge can come without them. God is the Teacher of all teachers, because these teachers, however great they may have been—gods or angels—were all bound and limited by time, and God is not limited by time. These are the two peculiar distinctions of the *Yogīs*. The first is that in thinking of the limited, the mind must think of the unlimited, and that if one part of the perception is true the other must be, for the reason that their value as perceptions of the mind is equal. The very fact that man has a little knowledge, shows that God has unlimited knowledge. If I am to take one, why not the other? Reason forces me to take both or reject both. It I believe that there is a man with a little knowledge, I must also admit that there is someone behind him with unlimited knowledge. The second deduction is that no knowledge can come without a teacher. It is true as the modern philosophers say, that there is something in man which evolves out of him; all knowledge is in man, but certain environments are necessary to call it out. We cannot find any knowledge without teacher, if there are men teachers, god teachers, or angel teachers, they are all limited; who was the

teacher before them? We are forced to admit, as a last conclusion, One Teacher, Who is not limited by time, and that One Teacher or infinite knowledge, without beginning or end, is called God.

27. His manifesting word is *Om*.

Every idea that you have in the mind has a counterpart in a word; the word and the thought are inseparable. The external part of the thought is what we call word, and the internal part is what we call thought. No man can, by analysis, separate thought from word. The idea that language was created by men—certain men sitting together and deciding on words, has been proved to be wrong. So long as things have existed there have been words and language. What is the connection between an idea and a word? Although we see that there must always be a word with a thought, it is not necessary that the same thought requires the same word. The thought may be the same in twenty different countries, yet the language is different. We must have a word to express each thought, but these words need not necessarily have the same sound. Sounds will vary in different nations. Our commentator says "Although the relation between thought and word is perfectly natural, yet it does not mean a rigid connection between one sound and one idea." These sounds vary, yet the relation between the sounds and the thoughts is a natural one. The connection between thoughts and sounds is good only if there be a real connection between the thing signified and the symbol, and until then that symbol will never come into general use. Symbol is the manifestor of the thing signi-

fied, and if the thing signified has already existence, and if, by experience, we know that the symbol has expresssed that thing many times, then we are sure that there is the real relation between them. Even if the things are not present, there will be thousands who will know them by their symbols. There must be a natural connection between the symbol and the thing signified; then, when that symbol is pronounced, it recalled the thing signified. The commentator says the manifesting word of God is *Om*. Why does he emphasise this? There are hundreds of words for God. One thought is connected with a thousand words; the idea, God, is connected with hundreds of words, and each one stands as a symbol for God. Very good. But there must be a generalisation among all these words, some substratum, some common ground of all these symbols, and that symbol which is the common symbol will be the best, and will really be the symbol of all. In making a sound we use the larynx, and the palate as a sounding board. Is there any material sound of which all other sounds must be manifestations, one which is the most natural sound? *Om* (*Aum*) is such a sound, the basis of all sounds. The first letter, A, is the root sound, the key, pronounced without touching any part of the tongue or palate; M represents the last sound in the series, being produced by the closed lip, and the U rolls from the very root to the end of the sounding board of the mouth. Thus, *Om* represents the whole phenomena of sound producing. As such, it must be the natural symbol, the matrix of all the variant sounds. It denotes the whole range and possibility of all the words that can be made. Apart from these speculations we see that

around this word *Om* are centred all the different religious ideas in India; all the various religious ideas of the *Vedas* have gathered themselves round this word *Om*. What has that to do with America and England, or any other country? Simply that the word has been retained at every stage of religious growth in India, and it has been manipulated to mean all the various ideas about God. Monists, Dualists, Mono-Dualists, Separatists, and even Atheists, took up this *Om*. *Om* has become the one symbol for the religious aspiration of the vast majority of human beings. Take, for instance, the English word God. It conveys only a limited function, and if you go beyond it, you have to add adjectives, to make it Personal, or Impersonal, or Absolute God. So with the words for God in every other language; their signification is very small. This word *Om*, however, has around it all the various significances. As such it should be accepted by everyone.

28. The repetition of this (*Om*) and meditating on its meaning (is the way).

Why should there be repetition? We have not forgotten that theory of *Samskāras*, that the sum-total of impressions lives in the mind. Impressions live in the mind, the sum-total of impressions, and they become more and more latent, but remain there, and as soon as they get the right stimulus they come out. Molecular vibration will never cease. When this universe is destroyed all the massive vibrations disappear, the sun, moon, stars, and earth, will melt down, but the vibrations must remain in the atoms. Each atom will perform the same function as

the big worlds do. So the vibrations of this *Chitta* will subside, but will go on like molecular vibrations, and when they get the impulse will come out again. We can now understand what is meant by repetition. It is the greatest stimulus that can be given to the spiritual *Samskāras*. "One moment of company with the Holy makes a ship to cross this ocean of life." Such is the power of association. So this repetition of *Om*, and thinking of its meaning, is keeping good company in your own mind. Study, and then meditate and meditate, when you have studied. The light will come to you, the Self will become manifest.

But one must think of this *Om*, and of its meaning too. Avoid evil company, because the scars of old wounds are in you, and this evil company is just the heat that is necessary ot call them out. In the same way we are told that good company will call out the good impressions that are in us, but which have become latent. There is nothing holier in this world than to keep good company, because the good impressions will have this same tendency to come to the surface.

29. From that is gained (the knowledge of) introspection, and the destruction of obstacles.

The first manifestation of this repetition and thinking of *Om* will be that the introspective power will be manifested more and more, and all the mental and physical obstacles will begin to vanish. What are the obstacles to the *Yogī*?

30. Disease, mental laziness, doubt, calmness, cessation, false perception, non-attaining concentration, and falling away from the state when obtained, are the obstructing distractions.

Disease. This body is the boat which will carry us to the other shore of the ocean of life. It must be taken care of. Unhealthy persons cannot be *Yogīs*. Mental laziness makes us lose all lively interest in the subject, without which there will neither be the will nor the energy to practice. Doubts will arise in the mind about the truth of the science, however strong one's intellectual conviction may be, until certain peculiar psychic experiences come, as hearing, or seeing, at a distance, *etc*. These glimpses strengthen the mind and make the student persevere. Falling away when attained. Some days or weeks when you are practising the mind will be calm and easily concentrated, and you will find yourself progressing fast. All of a sudden the progress will stop one day, and you will find yourself, as it were, stranded. Persevere. All progress proceeds by rise and fall.

31. Grief, mental distress, tremor of the body, irregular breathing, accompany non-retention of concentration.

Concentration will bring perfect repose to mind and body every time it is practised. When the practice has been misdirected, or not enough controlled, these disturbances come. Repetition of *Om* and self-surrender to the Lord will strengthen the mind, and bring fresh energy. The

nervous shakings will come to almost everyone. Do not mind them at all, but keep on practising. Practice will cure them, and make the seat firm.

32. To remedy this practice of one subject (should be made).

Making the mind take the form of one object for some time will destroy these obstacles. This is general advice. In the following aphorisms it will be expanded and particularised. As one practice cannot suit everyone, various methods will be advanced, and everyone by actual experience will find out that which helps him most.

33. Friendship, mercy, gladness, indifference, being thought of in regard to subjects, happy, unhappy, good and evil respectively, pacify the *Chitta*.

We must have these four sorts of ideas. We must have friendship for all; we must be merciful towards those that are in misery; when people are happy we ought to be happy, and to the wicked we must be indifferent. So with all subjects that come before us. If the subject is a good one, we shall feel friendly towards it; if the subject of thought is one that is miserable we must be merciful towards the subject. If it is good we must be glad, if it is evil we must be indifferent. These attitudes of the mind towards the different subjects that come before it will make the mind peaceful. Most of our difficulties in our daily lives come from being unable to hold our minds in this way. For instance, if a man does evil to us, instantly

we want to react evil, and every reaction of evil shows that we are not able to hold the *Chitta* down; it comes out in waves towards the object, and we lose our power. Every reaction in the form of hatred or evil is so much loss to the mind, and every evil thought or deed of hatred, or any thought of reaction, if it is controlled, will be laid in our favour. It is not that we lose by thus restraining ourselves; we are gaining infinitely more than we suspect. Each time we suppress hatred, or a feeling of anger, it is so much good energy stored up in our favour; that piece of energy will be converting into the higher powers.

34. By throwing out and restraining the Breath.

The word used in *Prāṇa*. *Prāṇa* is not exactly breath. It is the name for the energy that is in the universe. Whatever you see in the universe, whatever moves or works, or has life, is a manifestation of this *Prāṇa*. The sum-total of the energy displayed in the universe is called *Prāṇa*. This *Prāṇa*, before a cycle begins, remains in an almost motionless state, and when the cycle begins this *Prāṇa* begins to manifest itself. It is this *Prāṇa* that is manifested as motion, as the nervous motion in human beings or animals, and the same *Prāṇa* is manifesting as thought, and so on. The whole universe is a combination of *Prāṇa* and *Ākāśa*; so is the human body. Out of *Ākāśa* you get the different materials that you feel, and see, and out of *Prāṇa* all the various forces. Now this throwing out and restraining the *Prāṇa* is what is called *Prāṇāyāma*. *Patanjali*, the father of the *Yoga* Philosophy, does

not give many particular directions about *Prāṇāyāma*, but later on other *Yogīs* found out various things about this *Prāṇāyāma*, and made of it a great science. With *Patanjali* it is one of the many ways, but he does not lay much stress on it. He means that you simply throw the air out, and draw it in, and hold it for some time, that is all, and by that, the mind will become a little calmner. But, later on, you will find that out of this is evolved a particular science called *Prāṇāyāma*. We will hear a little of what thoese later *Yogīs* have to say. Some of this I have told you before, but a little repetition will serve to fix it in your minds. First, you must remember that this *Prāṇa* is not the breath. But that which causes the motion of the breath, that which is the vitality of the breath is the *Prāṇa*. Again, the word *Prāṇa* is used of all the senses; they are all called *Prāṇa*, the mind is called *Prāṇa*; and so we see that *Prāṇa* is the name of a certain force. And yet we cannot call it force, because force is only the manifestation of it. It is that which manifests itself as force and everything else in the way of motion. The *Chitta*, the mind-stuff, is the engine which draws in the *Prāṇa* from the surroundings, and manufactures out of this *Prāṇa* the various vital forces. First of all the forces that keep the body in preservation, and lastly thought, will, and all other powers. By this process of breathing we can control all the various motions in the body, and the various nerve currents that are running through the body. First we begin to recognise them, and then we slowly get control over them. Now these later *Yogīs* consider that there are three main currents of this *Prāṇa* in the human body. One they call *Iḍā*, another

Pingalā, and the third *Suṣumnā*. *Pingalā*, according to them, is on the right side of the spinal column, and the *Iḍā* is on the left side, and in the middle of this spinal column is the *Suṣumnā*, a vacant channel. *Iḍā* and *Pingalā*, according to them, are the currents working in every man, and through these currents, we are performing all the functions of life. *Suṣumnā* is present in all, as a possibility; but it works only in the *Yogī*. You must remember that the *Yogī* changes his body; as you go on practising your body changes; it is not the same body that you had before the practice. That is very rational, and can be explained, because every new thought that we have must make, as it were, a new channel through the brain, and that explains the tremendous conservatism of human nature. Human nature likes to run through the ruts that are already there, because it is easy. If we think, just for example's sake, that the mind is like a needle, and the brain substance a soft lump before it, then each thought that we have makes a street, as it were, in the brain, and this street would close up, but that the grey matter comes and makes a lining to keep it separate. If there were no grey matter there would be no memory, because memory means going over these old streets, retracing a thought as it were. Now perhaps you have remarked that when I talk on subjects that in which I take a few ideas that are familiar to everyone, and combine, and recombine them, it is easy to follow, because these channels are present in everyone's brain, and it is only necessary to recur to them. But whenever a new subject comes new channels have to be made, so it is not understood so readily. And

that is why the brain (it is the brain, and not the people themselves) refuses unconsciously to be acted upon by new ideas. It resists. The *Prāṇa* is trying to make new channels, and the brain will not allow it. This is the secret of conservatism. The less channels there have been in the brain, and the less the needle of the *Prāṇa* has made these passages, the more conservative will be the brain, the more it will struggle against new thoughts. The more thoughtful the man, the more complicated will be the streets in his brain, and the more easily he will take to new ideas, and understand them. So with every fresh idea; we make a new impression in the brain, cut new channels though the brain-stuff, and that is why we find that in the practice of *Yoga* (it being an entirely new set of thoughts and motives) there is so much physical resistance at first. That is why we find that the part of religion which deals with the world side of nature can be so widely accpeted, while the other part, the Philosophy, or the Psychology, which deals with the inner nature of man, is so frequently neglected. We must remember the definition of this world of ours; it is only the Infinite Existence projected into the plane of consciousness. A little of the Infinite is projected into consciousness, and that we call our world. So there is an Infinite beyond, and religion has to deal with both, with th elittle lump we call our world, and with the Infinite beyond. Any religion which deals alone with either one of these two will be defective. It must deal with both. That part of religion which deals with this part of the Infinite which has come into this plane of consciousness, got itself caught, as it were, in the plane of consciousness, in the

case of time, space, and causation, is quite familiar to us, because we are in that already, and ideas about this world have been with us almost from time immemorial. The part of religion which deals with the Infinite beyond comes entirely new to us, and getting ideas about it produces new channels in the brain, disturbing the whole system, and that is why you find in the practice of *Yoga* ordinary people are at first turned out of their groove. In order to lesson these disturbances as much as possible all these methods are devised by *Patanjali*, that we may practice any one of them best suited to us.

35. Those forms of concentration that bring extraordinary sense perceptions cause perseverance of the mind.

This naturally comes with *Dhāraṇā*, concentration; the *Yogīs* say, if the mind becomes concentrated on the tip of the nose one begins to smell, after a few days, wonderful perfumes. If it becomes concentrated at the root of the tongue one begins to here sounds; if on the tip of the tongue one begins to taste wonderful flavours; if on the middle of the tongue, one feels as if he were coming in contact with something. If one concentrates his mind on the palate he begins to see peculiar things. If a man whose mind is disturbed wants to take up some of these practices of *Yoga*, yet doubts the truth of them, he will have his doubts set at rest, when, after a little practice, these things come to him, and he will persevere.

36. Or (by the meditation on) the Effulgent One which is beyond all sorrow.

This is another sort of concentration. Think of the lotus of the heart, with petals downwards, and ruunning through it the *Suṣumnā*; take in the breath, and while throwing the breat out imagine that the lotus is turned with the petals upwards, and inside that lotus is an effulgent light. Meditate on that.

37. Or (by meditation on) the heart that has given up all attachment to sense objects.

Take some holy person, some great person whom you revere, some saint whom you know to be perfectly non-attached, and think of his heart. That heart has become non-attached, and meditate on that heart; it will calm the mind. If you cannot do that, there is the next way.

38. Or by meditating on the knowledge that comes in sleep.

Sometimes a man dreams that he has seen angels coming to him and talking to him, that he is in an ecstatic condition, that he has heard music floating through the air. He is in a blissful condition in that dream, and when he awakes it makes a deep impression on him. Think of that dream as real, and meditate upon it. If you cannot do that, meditate on any holy thing that pleases you.

39. Or by meditation on anything that appeals to one as good.

This does not mean any wicked subject, but anything good that you like, any place that you like best, any scenery that you like best, any idea that you like best, anything that will concentrate the mind.

40. The *Yogī*'s mind thus meditating, becomes un-obstructed from te atomic to the Infinite.

The mind, by this practice, easily contemplates the most minute thing, as well as the biggest thing. Thus the mind waves become fainter.

41. The *Yogī* whose *Vṛttis* have thus become powerless (controlled) obtains in the receiver, receiving, and received (the self, the mind and external objects), concentratedness and sameness, like the crystal (before different coloured objects.)

What results from this constant meditation? We must remember how in a previous aphorism *Patanjali* went into the various states of meditation, and how the first will be the gross, and the second the fine objects, and from them the advance is to still finer objects of meditation, and how, in all these meditations, which are only of the first degree, not very high ones, we get as a result that we can meditate as easily on the fine as on the grosser objects. Here the *Yogī* sees the three things, the receiver, the received, and the receiving, corresponding to the Soul, the object, and the mind. There are three objects of meditation given us. Firs the gross things, as bodies, or material objects, second fine things, as the mind, the *Chitta*, and third the *Puraṣa* qualified, not the *Puraṣa* itself, but the egoism. By practice, the *Yogī* gets established in all these meditations. Whenever he meditates he can keep out all other thought; he

becomes identified with that on which he mediates; when he meditates he is like a piece of crystal; before flowers the crystal becomes almost identified with flowers. If the flower is red, the crystal looks red, or if the flower is blue, the crystal looks blue.

42. Sound, meaning, and resulting knowledge, being mixed up, is (called Samādhi) with reasoning.

Sound here means vibration; meaning, the nerve currents which conduct it; and knowledge, reaction. All the various meditations we have had so far, *Patanjali* calls *Savitarka* (meditations with reasoning). Later on he will give us higher and higher *Dhyānas*. In these that are called "with reasoning," we keep the duality of subject and object, which results from the mixture of word, meaning, and knowledge. There is first the external vibration, the word; this, carried inward by the sense currents, is the meaning. After that there comes a reactionary wave in the *Chitta*, which is knowledge, but the mixture of these three makeup what we call knowledge. In all the meditations up to this we get this mixture as object of meditation. The next *Samādhi* is higher.

43. The *Samādhi* called without reasoning (comes) when the memory is purified, or devoid of qualities, expressing only the meaning (of the meditated object).

It is by practice of meditation of these three that we come to the state where these three do not mix. We can get rid

of them. We will first try to understand what these three are. Here is the *Chitta*; you will always remember the simile of the lake, the mind-stuff, and the vibration, the word, the sound, like a pulsation coming over it. You have that calm lake in you, and I pronounce a word, "cow." As soon as it enters through your ears there is a wave produced in your *Chitta* along with it. So that wave represents the idea of the cow, the form or the meaning as we call it. That apparent cow that you know is really that wave in the mind-stuff, and that comes as a reaction to the internal and external sound-vibrations, and with the sound, the wave dies away; that wave can never exist without a word. You may ask how it is when we only think of the cow, and do not hear a sound. You make that sound yourself. You are saying "cow" faintly in your mind, and with that comes a wave. There cannot be any wave without this impulse of sound, and when it is not from outside it is from inside, and when the sound dies, the wave dies. What remains? The result of the reaction, and that is knowledge. These three are so closely combined in our mind that we cannot separate them. When the sound comes, the senses vibrate, and the wave rises in reaction; they follow so closely upon one another that there is no discerning one from the other; when this meditation has been practiced for a long time, memory, the receptacle of all impressions, becomes purified, and wwe are able clearly to distinguish them from one another. This is called "*Nirvitarka*," concentration without reasoning.

44. By this process (the concentrations) with discrimination and without discrimination, whose objects are finer, are (also) explained.

A process similar to the preceding is applied again, only, the objects to be taken up in the former meditations are gross; in this they are fine.

45. The finer objects end with the *Pradhāna*.

The gross objects are only the elements, and everything manufactured out of them. The fine objects begin with the *Tanmatras* or fine particles. The organs, the mind,* egoism, the mind-stuff (the cause of all manifestion) the equilibrium state of *Sattva*, *Rajas* and *Tamas* materials—called *Pradhāna* (chief), *Prakṛti* (nature), or *Avyakta* (unmanifest), are all included within the category of fine objects. The *Puraṣa* (the Soul) alone is excepted from this definition.

46. These concentrations are with seed.

These do not destroy the seeds of past actions, thus cannot give liberation, but what they bring to the *Yogī* is stated in the following aphorisms.

47. The concentration "without reasoning" being purified, the *Chitta* becomes firmly fixed.
48. The knowledge in that is called "filled with Truth."

The next aphorism will explain this.

* The mind, or commony sensory, the aggregate of all senses.

49. The knowledge that is gained from testimony and inference is about common objects. That from the *Samādhi* just mentioned is of a much higher order, being able to penetrate where inference and testimony cannot go.

The idea is that we have to get our knowledge of ordinary objects by direct perception, and by inference therefrom, and from testimony of people who are competent. By "people who are competent," the *Yogīs* always mean the *Rishīs*, or the Seers of the thoughts recorded in the Scriptures—the *Vedas*. According to them, the only proof of the Scriptures is that they were the testimony of competent persons, yet they say the Scriptures cannot take us to realisation. We can read all the *Vedas*, and yet will not realise anything, but when we practise their teachings, then we attain to that state which realises what the Scriptures say, which penetrates where reason cannot go, and where the testimony of others cannot avail. This is what is meant by this aphorism, that realisation is real religion, and all the rest is only preparation—hearing lectures, or reading books, or reasoning, is merely preparing the ground; it is not religion. Intellectual assent, and intellectual dissent are not religion. The central idea of the *Yogīs* is that just as we come in direct contact with the objects of the senses, so religion can be directly perceived in a far more intense sense. The truths of religion, as God and Soul, cannot be perceived by the external senses. I cannot see God with my eyes, nor can I touch Him with my hands, and we

also know that neither can we reason beyond the senses. Reason leaves us at a point quite indecisive; we may reason all our lives, as the world has been doing for thousands of years, and the result is that we find we are incompetent to prove or disprove the facts of religion. What we perceive directly we take as the basis, and upon that basis we reason. So it is obvious that reasoning has to run within these bounds of perception. It can never go beyond: the whole scope of realisation, therefore, is beyond sense perception. The *Yogīs* say that man can go beyond his direct sense perception, and beyond his reason also. Man has in him the faculty, the power, of transcending his intellect even, and that power is in every being, every creature. By the practice of *Yoga* that power is aroused, and then man transcends the ordinary limits of reason, and directly perceives things which are beyond all reason.

50. The resulting impression from this *Samādhi* obstructs all other impressions.

We have seen in the foregoing aphorism that the only way of attaining to that super-consciousness is by concentration, and we have also seen that what hinder the mind from concentration are the past *Samskāras*, impressions. All of you have observed that when you are trying to concentrate your mind, your thoughts wander. When you are trying to think of God, that is the very time which all these *Samskāras* take to appear. At other times they are not so active, but when you want them not to be they are sure to be there, trying their best to crowd inside your mind. Why should that be so? Why should

they be much more potent at the time of concentration? It is because you are repressing them and they react with all their force. At other times they do not react. How countless these old past impressions must be, all lodge somewhere in the *Chitta*, ready, waiting like tigers to jump up. These have to be suppressed that the one idea which we like may arise, to the exclusion of the others. Instead, they are all struggling to come up at the same time. These are the various powers of the *Samskāras* in hindering concentration of the mind, so this *Samādhi* which has just been given is the best to be practised, on account of its power of suppressing the *Samskāras*. The *Samskāra* which will be raised by this sort of concentration will be so powerful that it will hinder the action of the others, and hold them in check.

51. By the restraint of even this (impression, which obstructs all other impressions), all being restrained, comes the "seedless" *Samādhi*.

You remember that our goal is to perceive the Soul iself. We cannot perceive the Soul because it has got mingled up with nature, with the mind, with the body. The most ignorant man thinks his body is the Soul. The more learned man thinks his mind is the Soul, but both of these are mistaken. What makes the Soul get mingled up with all this, these different waves in the *Chitta* rise and cover the Soul, and we only are a little reflection of the Soul through these waves, so, if the wave be one of anger, we see the Soul as angry: "I am angry," we say. If the wave is a wave of love we see ourselves reflected in

that wave, and say we are loving. If that wave is one of weakness, and the Soul is reflected in it, we think we are weak. These various ideas come from these impressions, these *Samskāras* covering the Soul. The real nature of the Soul is not perceived until all the waves have subsided; so, first, *Patanjali* teaches us the meaning of these waves; secondly, the best way to repress them; and thirdly, how to make one wave so strong as to suppress all other waves, fire eating fire as it were. When only one remains, it will be easy to suppress that also, and when that is gone, this *Samādhi* of concentration is called seedless; it leaves nothing, and the Soul is manifested just as It is, in Its own glory. Then alone we know that the Soul is not a compound, It is the only eternal simple in the universe, and, as such, It cannot be born, It cannot die, It is immortal, indestructible, the Ever-living Essence of intelligence.

CHAPTER II.

CONCENTRATION—ITS PRACTICE

1. Mortification, study, and surrendering fruits of work to God are called *Kriya Yoga*.

Those *Samādhis* with which we ended our last chapter are very difficult to attain; so we must take them up slowly. The first step, the preliminary step, is called *Kriya Yoga*. Literally this means work, working towards *Yoga*. The organs are the horses, the mind is the reins, the intellect is the charioteer, the soul is the rider, and this body is the chariot. The master of the household, the King, the Self of man, is sitting in this chariot. If the horses are very strong, and do not obey the reins, if the charioteer, the intellect, does not know how to control the horses, then this chariot will come to grief. But if the organs, the horses, are well controlled, and if the reins, the mind, are well held in the hands of the charioteer, the intellect, the chariot, reaches the goal. What is meant, therefore, by mortification? Holding the reins firmly while guiding this body and mind: not letting the body do anything it likes, but keeping them both in proper control. Study. What is meant by study in this case? Not study of novels, or fiction, or story books, but study of those books which teach the liberation of the soul. Then again this study does not mean controversial studies at all. The *Yogi* is supposed to have finished his period of controversy. He has had enough of all that, and has become satisfied. He only studies to intensify his

convictions. *Vāda* and *Siddhānta*. These are the two sorts of Scriptural knowledge, *Vāda* (the argumentative) and *Siddhānta* (the decisive). When a man is entirely ignorant he takes up the first part of this, the argumentative fighting, and reasoning, *pro* and *con*.; and when he has finished that he takes up the *Siddhānta*, the decisive, arriving at a conclusion. Simply arriving at this conclusion will not do. It must be intensified. Books are infinite in number, and time is short; therefore this is the secret of knowledge, to take that which is essential. Take that out, and then try to live up to it. There is an old simile in India that if you place a cup of milk before a *Rāja Hamsa* (swan) with plenty of water in it, he will take all the milk and leave the water. In that way we should take what is of value in knowledge, and leave the dross. All these intellectual gymnastics are necessary at first. We must not go blindly into anything. The *Yogī* has passed the argumentative stage, and has come to a conclusion, which is like the rocks, immovable. The only thing he now seeks to do is to intensify that conclusion. Do not argue, he say; if one forces arguments upon you, be silent. Do not answer any argument, but go away free, because arguments only disturb the mind. The only thing is to train the intellect, so what is the use of disturbing it any more. The intellect is but a weak instrument, and can give only knowledge limited by the senses; the *Yogī* wants to go beyond the senses; therefore the intellect is of no use to him. He is certain of this, and therefore is silent, and does not argue. Every argument throws his mind out of balance, creates a disturbance in the *Chitta*, and this disturbance is a drawback. These

argumentations and searchings of the reason are only on the way. There are much higher things behind them. The whole of life is not for schoolboy fights and debating societies. By "surrendering the fruits of work to God" is to take to ourselves neither credit nor blame, but to give both up to the Lord, and be at peace.

2. (They are for) the practice of *Samādhi* and minimising the pain-bearing obstructions.

Most of us make our minds like spoiled children, allowing them to do whatever they want. Therefore it is necessary that there should be constant practice of the previous mortifications, in order to gain control of the mind, and bring it into subjection. The obstructions to *Yoga* arise from lack of this control, and cause us pain. They can only be removed by denything the mind, and holding it in check, through these various means.

3. The pain-bearing obstructions are—ignorance, egoism, attachment, aversion, and clinging to life.

These are the five pains, the fivefold tie that binds us down. Of course ignorance is the mother of all the rest. She is the only cause of all our misery. What else can make us miserable? The nature of the Soul is eternal bliss. What can make it sorrowful except ignorance, hallucination, delusion; all this pain of the soul is simply delusion.

4. Ignorance is the productive field of all them that follow, whether they are dormant, attenuated, overpowered, or expanded.

Impressions are the cause of these, and these impressions exist in different degrees. There are the dormant. You often hear the expression "innocent as a baby," yet in the baby may be the state of a demon or of a god which will come out by and by. In the *Yogī* these impressions, the *Samskāras* left by past actions, are attenuated; that is, in a very fine state, and he can control them, and not allow them to become manifest. Overpowered means that sometimes one set of impressions is held down for a while by those that are stronger, but they will come out when that repressing cause is removed. The last state is the expanded, when the *Samskāras*, having helpful surroundings, have attained to great activity, either as good or evil.

5. Ignorance is taking that which is non-eternal, impure, painful, and non-Self, for the eternal, pure, happy, Ātman (Self).

All these various sorts of impression have one source: ignorance. We have first to learn what ignorance is. All of us think that "I am the body," and not the Self, the pure, the effulgent, the ever blissful, and that is ignorance. We think of man, and see man as body. This is the great delusion.

6. Egoism is the identification of the seer with the instrument of seeing.

The seer is really the Self, the pure one, the ever holy, the infinite, the immortal. That is the Self of man. And what are the instruments? The *Chitta*, or mind-stuff, the *Buddhi*, determinative faculty, the *Manas*, or mind, and the *Indriyāni*, or sense organs. These are the instruments for him to see the external world, and the identification of the Self with the instruments is what is called the ignorance of egoism. We say "I am the mind, I am thought; I am angry, or I am happy." How can we be angry, and how can we hate? We should identify ourselves with the Self; that cannot change. If it is unchangeable, how can it be one moment happy, and one moment unhappy? It is formless, infinite, omnipresent. What can change it? Beyond all law. What can affect it? Nothing in the universe can produce an effect on it, yet, through ignorance, we identify ourselves with the mind-stuff, and think we feel pleasure or pain.

7. Attachment is that which dwells on pleasure.

We find pleasure in certain things, and the mind, like a current, flows towards them, and that, following the pleasure centre, as it were, is attachment. We are never attached to anyone in whom we do not find pleasure. We find pleasure in very queer things sometimes, but the definition is just the same; wherever we find pleasure, there we are attached.

8. Aversion is that which dwells on pain.

That which gives us pain we immediately seek to get away from.

9. Flowing through its own nature, and established even in the learned, is the clinging to life.

This clinging to life you see manifested in every animal, and upon it many attempts have been made to build the theory of a future life, because men like their lives so much that they desire a future life also. Of course it goes without saying that this argument is without much value, but the most curious part of it is that, in Western Countries, the idea that this clinging to life indicates a possibility of a future life applies only to men, but does not include animals. In India this clinging to life has been one of the arguments to prove past experience and existence. For instance, if it be true that all our knowledge has come from experience, then it is sure that that which we never experienced we cannot imagine, or understand. As soon as chickens are hatched they begin to pick up food. Many times it has been seen where ducks have been hatched by hens, that, as soon as they come out of the eggs, they flew to water, and the mother thought they would be drowned. If experience be the only source of knowledge, where did these chickens learn to pick up food, or the ducklings that the water was their natural element? If you say it is instinct, it means nothing—it is simply giving it a word, but is no explanation. What is this instinct? We have many instincts in ourselves. For instance, most of you ladies play the piano, and remember, when you first learned, how carefully you had to put your fingers on the black and the white keys, one after the other, but now, after

long years of practice, you can talk with your friends, and your hand goes on just the same. It has become instinct, it becomes automatic, but so far as we know, all the cases which we now regard as automatic are degenerated reason. In the language of the *Yogī*, instinct is involved reason. Discrimination becomes involved, and gets to be automatic *Samskāras*. Therefore it is perfectly logical to think that all we call instinct in this world is simply involved reason. As reason cannot come without experience, all instinct is, therefore, the result of past experience. Chickens fear the hawk, and ducklings love the water, and these are both the result of past experience, and these are both the result of past experience. Then the question is whether that experience belongs to a particular soul, or to the body simply, whether this experience which comes to the duck is the duck's forefather's experience, or the duck's own experience. Modern scientific men hold that it belongs to the body, but the *Yogīs* hold that it is the experience of the soul, transmitted through the body. This is called the theory of reincarnation. We have seen that all of our knowledge, whether we call it perception or reason, or instinct, must come through that one channel called experience, and all that we know call instinct is the result of past experience, degenerated into instinct, and that instinct regenerates into reason again. So on throughout the universe, and upon this has been built one of the chief arguments for reincarnation, in India. The recurring experiences of various fears, in course of time, produce this clinging to life. That is why the child is instinctively afraid, because the past experience of pain is there.

Even in the most learned men, who know that this body will go, and who say "never mind: we have hundreds of bodies; the soul cannot die"—even in them, with all their intellectual conviction, we still find this clinging to life. What is this clinging to life? We have seen that it has become instinctive. In the psychological language of *Yoga* if has become *Samskāras*. The *Samskāras*, fine and hidden, are sleeping in the *Chitta*. All these past experiences of death, all that which we call instinct, is experience become sub-conscious. It lives in the *Chitta*, and is not inactive, but is working underneath. These *Chitta Vṛttis*, these mind-waves, which are gross, we can appreciate and feel; they can be more easily controlled, but what about these finer instincts? How can they be controlled? When I am angry my whole mind has become a huge wave of anger. I feel it, see it, handle it, can easily manipulate it, can fight with it, but I shall not succeed perfectly in the fight until I can get down below. A man says something very harsh to me, and I begin to feel that I am getting heated, and he goes on until I am perfectly angry, and forget myself, identify myself with anger. When he first began to abuse me I still thought "I am going to be angry." Anger was one thing and I was another, but when I became angry, I was anger. These feelings have to be controlled in the germ, the root, in their fine forms, before even we have become conscious that they arte acting on us. With the vast majority of mankind the fine states of these passions are not even known, the state when they are slowly coming from beneath consciousness. When a bubble is rising from the bottom of the lake we do not see it, or even when it is

nearly come to the surface; it is only when it bursts and makes a ripple that we know it is there. We shall only be successful in grappling with the waves when we can get hold of them in their fine casues, and until you can get hold of them, and subdue them before any become gross, there is no hope of conquering any passion perfectly. To control our passions we have to control them at their very roots; then alone shall we be able to burn out their very seed. As fried seeds thrown into the ground will never come up, so these passions will never arise.

10. They, to-be-rejected-by-opposite-modifications, are fine.

How are these fine *Samskāras* to be controlled? We have to begin with the big waves, and come down and down. For instance, when a big wave of anger has come into the mind, how are we to control that? Just by raising a big opposing wave. Think of love. Sometimes a mother is very angry with her husband, and while in that state the baby comes in, and she kisses the baby; the old wave dies out, and a new wave arises, love for the child. That suppresses the other one. Love is opposite to anger. So we find that by rasing the opposite waves we can conquer those which we want to reject. Then, if we can raise in our fine nature those fine opposing waves, they will check the fine workings of anger beneath the conscious surface. We have seen now that all these instinctive actions first began as conscious actions, and became finer and finer. So, if good waves in the conscious *Chitta* be constantly raised, they will go down, become subtle, and oppose the *Samskāra* forms of evil thoughts.

11. By meditation, their modifications are to be rejected.

Meditation is one of the great means of controlling the rising of these big waves. By meditation you can make the mind subdue these waves, and, if you go on practising meditation for days, and months, and years, until it has become a habit, until it will come in spite of yourself, anger and hatred will be controlled and checked.

12. The receptacle of works has its root in these pain-bearing obstructions, and their experience in this visible life, or in the unseen life.

By the receptacle of works is meant the sum-total of these *Samskāras*. Whatever work we do, the mind is thrown into a wave, and, after the work is finished, we think the wave is gone. No. It has only become fine, but it is still there. When we try to remember the thing, it comes up again and becomes a wave. So it was there; if it had not been there, there would not have been memory. So, every action, every thought, good or bad, just goes down and becomes fine, and is there stored up. They are called pain-bearing obstructions, both happy and unhappy thoughts, because according to the *Yogīs*, both, in the long run, bring pain. All happiness which comes from the senses will, eventually, bring pain. All enjoyment will make us thirst for more, and that brings pain as its result. There is no limit to man's desires; he goes on desring, and when he comes to a point where

desire cannot be fulfilled, the result is pain. Therefore the *Yogīs* regard the sum-total of the impressions, good or evil, as pain-bearing obstructions; they obstruct the way to freedom of the Soul. It is the same with the *Samskāras*, the fine roots of all our works: they are the causes which will again bring effects, either in this life, or in the lives to come. In exceptional cases, when these *Samskāras* are very strong, they bear fruit quickly; exceptional acts of wickedness, or of goodness, bring their fruits in this life. The *Yogīs* even hold that men who are able to acquire a tremendous power of good *Samskāras* do not have to die, but, even in this life, can change their bodies into god-bodies. There are several cases mentioned by the *Yogīs* in their books. These men change the very material of their bodies; they re-arrange the molecules in such fashion that they have no more sickness, and what we call death does not come to them. Why should not this be? The physiological meaning of foot is assimilation of energy from the sun. This energy has reached the plant, the plant is eaten by an animal, and the animal by us. The science of it is that we take so much energy from the sun, and make it part of ourselves. That being the case, why should there be only one way of assimilating energy? The plant's way is not the same as ours; the earth's process of assimilating energy differs from our own. But all assimilate energy in some form or other. The *Yogīs* say that they are able to assimilate energy by the power of the mind alone, that they can draw in as much as they desire without recourse to the orindary methods. As a spider makes his net out of his own substance, and becomes bound in his net, and

cannot go anywhere except along the lines of that net, so we have projected out of our own substance this net-work called the nerves, and we cannot work except through the channels of those nerves. The *Yogī* says we need not be bound by that. Similary, we can send electricity to any part of the world, but we have to send it by means of wires. Nature can send a vast mass of electricity without any wires at all. Why cannot we do the same? We can send mental electricity. What we call mind is very much the same as electricity. It is clear that this nerve fluid has some amound of electricity, because it is polarised, and it answers all electrical directions. We can only send our electricity through these nerve channels. Why not send the mental electricity without this aid? The *Yogī* says it is perfectly possible and practicable, and that when you can do that you will work all over the universe. You will be able to work with any body anywhere, without the help of any nervous system. When the soul is acting through these channels we say a man is living and when those channels die the man is said to be said. But when a man is able to act either with or without these channels, birth and death will have no meaning for him. All the bodies in the universe are made up of *Tan-mātras*, and it is only in the arrangement of them that there comes a difference. If you are the arranger you can arrange that body in one way or another. Who makes up this body but you? Who eats the food? If another ate the food for you, you would not live long. Who makes the blood out of it? You, certainly. Who assimilates the blood, and sends it through the veins? You. Who creates the nerves, and makes all the muscles? You are the

manufacturer, out of your own substance. You are the manufacturer of the body, and you live in it. Only we have lost the knowledge of how to make it. We have become automatic, degenerate. We have forgotten the process of manufacture. So, what we do automatically has again to be regulated. We are the creators and we have to regulate that creation, and as soon as we can do that we shall be able to manufacture just as we like, and then we shall have neither birth nor death, disease, or anything.

13. The root being there, the fruition comes (in the form of) species, life, and expression of pleasure and pain.

The roots, the causes, the *Samskāras* being there, they again manifest, and form the effects. The cause dying down becomes the effect, and the effect becomes more subtle, and becomes the cause of the next effect. The tree bears a seed, and becomes the cause of the next tree, and so on. All our works now, are the effects of past *Samskāras*. Again, these *Samskāras* become the cause of future actions, and thus we go on. So this aphorism says that the cause being there, the fruit must come, in the form of species; one will be a man, another an angel, another an animal, another a demon. Then there are different effects in life; one man lives fifty years, another a hundred, and another dies in two years, and never attains maturity; all these differences in life are regulated by these past actions. One man is born, as it were, for pleasure; if he buries himself in a forest pleasure will follow him there. Another man, wherever

he goes, pain follows him, everything becomes painful. It is all the result of their own past. According to the philosophy of the *Yogīs* all virtuous actions bring pleasure, and all vicious actions bring pain. Any man who does wicked deeds is sure to reap the fruit of them in the form of pain.

14. They bear fruit as pleasure or pain, caused by virtue or vice.
15. To the discriminating, all is, as it were, painful on account of everything bringing pain, either in the consequences, or in apprehension, or in attitude caused by impressions, also on account of the counter action of qualities.

The *Yogīs* say that the man who has discriminating powers, the man of good sense, sees through all these various things, which are called pleasure and pain, and knows that they are always equally distributed, and that one follows the other, and melts into the other; he sees that men are following an *ignis fatuus* all their lives, and never succeed in fulfilling their desires. There was never a love in this world which did not know decay. The great king *Yudiṣṭhira* once said that the most wonderful thing in life is that every moment we see people dying around us, and yet we think we shall never die. Surrounded by fools on every side, we think we are the only exceptions, the only learned men. Surrounded by all sorts of experiences of fickleness, we think our love is the only lasting love. How can that be? Even love is selfish, and the *Yogī* says that, in the end, we shall find that even the love of

husbands and wives, and children and friends, slowly decays. Decadence seizes everything in this life. It is only when everything, even love, fails, that, with a flash, man finds out how vain, how dream-like is this world. Then he catches a glimpse of *Vairāgyam* (renunciation), catches a glimpse of the beyond. It is only by giving up this world that the other comes; never through building on to this one. Never yet was there a great soul who had not to reject sense pleasures and enjoyments to become such. The cause of misery is the clash between difference forces of nature, one dragging one way, and another dragging another, rendering permanent happiness impossible.

16. The misery which is not yet come is to be avoided.

Some *Karma* we have worked out already, some we are working out now in the present, and some is waiting to bear fruit in the future. That which we have worked out already is past and gone.

That which we are experiencing now we will have to work out, and it is only that which is waiting to bear fruit in the future that we can conquer and control, so all our forces should be directed towards the control of that *Karma* which has not yet borne fruit. That is meant in the previous aphorism, when *Patanjali* says that these various *Samskāras* are to be controlled by counteracting waves.

17. The cause of that which is to be avoided is the junction of the seer and the seen.

Who is the seer? The Self of Man, the *Puraṣa*. What is the seen? The whole of nature, beginning with the mind, down to gross matter. All this pleasure and pain arises from the junction between this *Puraṣa* and the mind. The *Puraṣa*, you must remember, according to this philosophy, is pure; it is when it is joined to nature, and by reflection, that it appears to feel either pleasure or pain.

18. The experienced is composed of elements and organs, is of the nature of illumination, action and intertia, and is for the purpose of experience and release (of the experiencer).

The experienced, that is nature, is composed of elements and organs—the elements gross and fine which compose the whole of nature, and the organs of the senses, mind, etc., and is of the nature of illumination, action, and intertia. These are what in Sanskrit are called *Sattva* (illumination), *Rajas* (action), and *Tamas* (darkness); each is for the purpose of experience and relase. What is the purpose of the whole of nature? That the *Puraṣa* may gain experience. The *Puraṣa* has, as it were, forgotten its mighty, godly, nature. There is a story that the king of the gods, *Indra*, once became a pig, wallowing in mire; he had a she pig, and a lot of baby pigs, and was very happy. Then some other angels saw his plight, and came to him, and told him, "You are the king of the gods, you have all the gods command. Why are you here?" But *Indra* said, "Let me be; I am all right here; I do not care for the heavens, while I have this sow and these little pigs." The poor gods were at their wits' end what to do. After a time they decided to slowly come and slay one of

the little pigs, and then another, until they had slain all the pigs, and the sow too. When all were dead *Indra* began to weep and mourn. Then the gods ripped his pig body open and he came out of it, and began to laugh when he realised what a hideous dream he had had; he, the king of the gods, to have become a pig, and to think that the pig-life was the only life! Not only so, but to have wanted the whole universe to come into the pig life! The *Puraṣa*, when it identifies itself with nature, forgets that it is pure and infinite. The *Puraṣa* does not live; it is life itself. It does not exist; it is existence itself. The Soul does not know; it is knowledge itself. It is an entire mistake to say that the Soul lives, or knows, or loves. Love and existence are not the qualities of the *Puraṣa*, but its essence. When they get reflected upon something you may call them the qualities of that something. But they are not the qualities of the *Puraṣa*, but the essence of this great *Ātman*, this Infinite Being, without birth or death, Who is established in His own glory, but appears as if become degenerate until if you approach to tell Him, "You are not a pig," he begins to squeal and bite. Thus with us all in this *Māyā*, this dream world, where it is all misery, weeping, and crying, where a few golden balls are rolled, and the world scrambles after them. You were never bound by laws, Nature never had a bond for you. That is what the *Yogī* tells you; have patience to learn it. And the *Yogī* shows how, by junction with this nature, and identifying itself with the mind and the world, the *Puraṣa* thinks itself miserable. Then the *Yogī* goes on to show that the way out is through experience. You have to get all this experience, but finish it quickly. We have

placed ourselves in this net, and will have to get out. We have got ourselves caught in the trap, and we will have to work out our freedom. So get this experience of husbands and wives, and friends, and little loves, and you will get through them safely if you never forget what you really are. Never forget this is only a momentary state, and that we have to pass through it. Experience is the one great teacher—experiences of pleasure and pain—but know they are only experiences, and will all lead, step by step, to that state when all these things will become small, and the *Puraṣa* will be so great that this whole universe will be as a drop in the ocean, and will fall off by its own nothingness. We have to go through these experiences, but let us never forget the ideal.

19. The states of the qualities are the defined, the undefined, the indicated only, and the signless.

The system of *Yoga* is built entirely on the philosophy of the *Sānkhyas*, as I told you in some of the previous lectures, and here again I will remind you of the cosmology of the *Sānkhya* philosophy. According to the *Sānkhyas*, nature is both the material and efficient cause of this universe. In this nature there are three sorts of materials, the *Sattva*, the *Rajas*, and the *Tamas*. The *Tamas* material is all that is dark, all that is ignorant and heavy; and the *Rajas* is activity. The *Sattvas* is calmness, light. When nature is in the state before creation, it is called by them *Avyaktam*, undefined, or indiscrete; that is, in which there is no distinction of form or name, a state in which these three materials are held

in perfect balance. Then the balance is disturbed, these different materials begin to mingle in various fashions, and the result is this universe. In every man, also, these three materials exist. When the *Sattva* material prevails knowledge comes. When the *Rajas* material prevails activity comes, and when the *Tamas* material prevails darkness comes and lassitude, idleness, ignorance. According to the *Sānkhya* theory, the highest manifestation of this nature, consisting of these three materials, is what they call *Mahat*, or intelligence, universal intelligence, and each human mind is a part of that cosmic intelligence. Then out of *Mahat* comes the mind. In the *Sānkhya* Psychology there is a sharp distinction between *Manas*, the mind function, and the function of the *Buddhi* intellect. The mind function is simply to collect and carry impressions and present them to the *Buddhi*, the individual *Mahat*, and the *Buddhi* determined upon it. So, out of *Mahat* comes mind, and out of mind comes fine material, and this fine material combines and becomes the gross material outside—the external universe. The claim of the *Sānkhya* philosophy is that beginning with the intellect, and coming down to a block of stone, all has come out of the same thing, only as finer or grosser states of existence. The *Buddhi* is the finest state of existence of the materials, and then comes *Ahamkāra*, egoism, and next to the mind comes fine material, which they call *Tanmātras*, which cannot be seen, but which are inferred. These *Tanmātras* combine and become grosser, and finally produce this universe. The finer is the cause, and the grosser is the effect. It begins with the *Buddhi*, which is the finest material, and

goes on becoming grosser and grosser, until it becomes this universe. According to the *Sānkhya* philosophy, beyond the whole of this nature is the *Puraṣa*, which is not material at all. *Puraṣa* is not at all similar to anything else, either *Buddhi*, or mind, or the *Tanmātras*, or the gross material; it is not akin to any one of these, it is entirely separate, entirely different in its nature, and from this they argue that the *Puraṣa* must be immortal, because it is not the result of combination. That which is not the result of combination cannot die, these *Puraṣas* or Souls are infinite in number. Now we shall understand the Aphorism, that the states of the qualities are defined, undefined, and signless. By the defined is meant the gross elements, which we can sense. By the undefined is meant the very fine materials, the *Tanmātras*, which cannot be sensed by ordinary men. If you practice *Yoga*, however, says *Patanjali*, after a while your perception will become so fine that you will actually see the *Tanmātras*. For instance, you have heard how every man has a certain light about him; every living being is emanating a certain light, and this, he says, can be seen by the *Yogī*. We do not all see it, but we are all throwing out these *Tanmātras*, just as a flower is continuously emanating these *Tanmātras*, which enable us to smell it. Every day of our lives we are throwing out a mass of good or evil, and everywhere we go the atmosphere is full of these materials, and that is how there came to the human mind, even unconsciously, the idea of building temples and churches? Why should man build churches in which to worship God? Why not worship Him anywhere? Even if he did not know the reason, man

found that that place where people worshipped God became full of good *Tanmātras*. Every day people go there, and the more they go the holier they get, and the holier that place becomes. If any man who has not much *Sattva* in him goes there the place will influence him, and arouse his *Sattva* quality. Here, therefore, is the significance of all temples and holy places, but you must remember that their holiness depends on holy people congregating there. The difficulty with mankind is that they forget the original meaning, and put the cart before the horse. It was men who made these places holy, and then the effect became the cause and made men holy. If the wicked only were to go there it would become as bad as any other place. It is not the building, but the people, that make a church, and that is what we always forget. That is why sages and holy persons, who have so much of this *Sattva* quality, are emanating so much of it around them, and exerting a tremendous influence day and night on their surroundings. A man may become so pure that his purity will become tangible, as it were. The body has become pure, and in an intensely physical sense, no figurative idea, no poetical language, it emanates that purity wherever it goes. Whosoever comes in contact with that man becomes pure. Next "the indicated only" means the *Buddhi*, the intellect. "The indicated only" is the first manifestation of nature; from it all other manifestations proceed. The last is "the signless." Here there seems to be a great fight between modern science and all religion. Every religion has this idea that this universe comes out of intelligence. Only some religions were more philosophical, and used scientific language.

The very theory of God, taking it in its psychological significance, and apart from all ideas of personal God, is that intelligence is first in the order of creation, and that out of intelligence comes what we call gross matter. Modern philosophers say that intelligence is the last to come. They say that unintelligent things slowly evolve into animals, and from animals slowly evolve into men. They claim that instead of everything coming out of intelligence, intelligence is itself the last to come. Both the religious and the scientific statement, though seemingly directly opposed to each other, are true. Take an infinite series A—B—A—B—A—B, etc. The question is which is first, A or B. If you take the series as A—, you will say that A is first, but if you take it as B—A you will say that B is first. It depends on the way you are looking at it. Intelligence evolves, and becomes the gross material, and this again evolves as intelligence, and again evolves as matter once more. The *Sānkhyas*, and all religionists, put intelligence first, and the series becomes intelligence then matter, intelligence then matter. The scientific man puts his finger on matter, and say matter then intelligence, matter then intelligence. But they are both indicating the same chain. Indian philosophy, however, goes beyond both intelligence and matter, and finds a *Puraṣa*, or Self, which is beyond all intelligence, and of which intelligence is but the borrowed light.

20. The seer is intelligence only, and though pure, seen through the colouring of the intellect.

This is again *Sānkhya* philosophy. We have seen from this philosophy that from the lowest form up to intelligence all is nature, but beyond nature are *Puraṣas* (souls), and these have no qualities. Then how does the soul appear to be happy or unhappy? By reflection. Just as if be piece of pure crystal be put on a table and a red flower be put near it, the crystal appears to be red, so all these appearances of happiness or unhappiness are but reflections; the soul itself has no sort of colouring. The soul is separate from nature; nature is one thing, soul another, eternally separate. The *Sānkhyas* say that intelligence is a compounds, that it grows and wanes, that it changes, just as the body changes, and that its nature is nearly the same as that of the body. As a finger-nail is to the body, so is body to intelligence. The nail is a part of the body, but it can be pared off hundreds of times, and the body will still last. Similarly, the intelligence lasts æons, while this body can be pared off, thrown off. Yet intelligence cannot be immortal, because is changes—growing and waning. Anything that changes cannot be immortal. Certainly intelligence is manufactured, and that very fact shows us that there must be something beyond that, because it cannot be free. Everything connected with matter is in nature, and therefore bound for ever. Who is free? That free one must certainly be beyond cause and effect. If you say that the idea of freedom is a delusion, I will say that the idea of bondage is also a delusion. Two facts come into our consciousness, and stand or fall by each other. One is that we are bound. If we want to go through a wall, and our head bumps against that wall, we are limited by

that wall. At the same time we find will, and think we can direct our will everywhere. At every step these contradictory ideas are coming to us. We have to believe that we are free, yet at every moment we find we are not free. If one idea is a delusion, the other is also a delusion, because both stand upon the same basis—consciousness. The *Yogi* says both are true; that we are bound so far as intelligence goes, that we are free as far as the soul is concerned. It is the real nature of man, the Soul, the *Puraṣa*, which is beyond all law of causation. Its freedom is percolating through layers and layers of matter, in various forms of intelligence, and mind, and all these things. It is its light which is shining through all. Intelligence has no light of its own. Each organ has a particular centre in the brain; it is not that all the organs have one centre; each organ is separate. Why do all these perceptions harmonise, and where do they get their unity? If it were in the brain there would be one centre only for the eyes, the nose, the ears, while we know for certain that there are different centres for each. But a man can see and hear at the same time, so a unity must be back of intelligence. Intelligence is eternally connected with the brain, but behind even intelligence stands the *Puraṣa*, the unit, where all these different sensations and perceptions join and become one. Soul itself is the centre where all the different organs converge and become unified, and that Soul is free, and it is its freedom that tells you every moment that you are free. But you mistake, and mingle that freedom every moment with intelligence and mind. You try to attribute that freedom to the intelligence, and immediately find

that intelligence is not free; you attribute that freedom to the body, and immediately nature tells you that you are again mistaken. That is why there is this mingled sense of freedom and bondage at the same time. The *Yogi* analyses both what is free and what is bound, and his ignorance vanishes. He finds that the *Puraṣa* is free, is the essence of that knowledge which, coming through the *Buddhi*, becomes intelligence, and, as such, is bound.

21. The nature of the experience is for him.

Nature has no light of its own. As long as the *Puraṣa* is present in it, it appears light, but the light is borrowed; just as the moon's light is reflected. All the manifestations of nature are caused by this nature itself, according to the *Yogīs*; but nature has no purpose in view, except to free the *Puraṣa*.

22. Though destroyed for him whose goal has been gained, yet is not destroyed, being common to others.

The whole idea of this nature is to make the Soul know that it is entirely separate from nature, and when the Soul knows this, nature has no more attractions for it. But the whole of nature vanishes only for that man who has become free. There will always remain an infinite number of others, for whom nature will go on working.

23. Junction is the cause of the realisation of the nature of both the powers, the experienced and its Lord.

According to this aphorism, when this Soul comes into conjunction with nature, both the power of the Soul and

the power of nature become manifest in this conjunction, and all these manifestations are thrown out. Ignorance is the cause of this conjunction. We see every day that the cause of our pain or pleasure is always our joining ourselves with the body. If I were perfectly certain that I am not this body, I should take no notice of heat and cold, or anything of the kind. This body is a combination. It is only a fiction to say that I have one body, you another, and the sun another. The whole universe is one ocean of matter, and you are the name of a little particle, and I of another, and the sun of another. We know that this matter is continuously changing, what is forming the sun one day, the next day may form the matter of our bodies.

24. Ignorance is its cause.

Through ignorance we have joined ourselves with a particular body, and thus opened ourselves to misery. This idea of body is a simple superstition. It is superstition that makes us happy or unhappy. It is superstition caused by ignorance that makes us feel heat and cold, pain and pleasure. It is our business to rise above this superstition, and the *Yogī* shows us how we can do this. It has been demonstrated that, under certain mental conditions, a man may be burned, yet, while that condition lasts, he will feel no pain. The difficulty is that this sudden upheaval of the mind comes like a whirlwind one minute, and goes away the next. If, however, we attain it scientifically, through *Yoga*, we shall permanently attain to that separation of Self from the body.

25. There being absence of that (ignorance) there is absence of junction, which is the thing-to-be-avoided; that is the independence of the seer.

According to this *Yoga* philosophy it is through ignorance that the Soul has been joined with nature and the idea is to get rid of nature's control over us. That is the goal of all religions. Each Soul is potentially divine. The goal is to manifest this Divinity within, by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or by philosophy, by one, or more, or all of these—and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details. The *Yogī* tries to reach this goal through psychic control. Until we can free ourselves from nature we are slaves; as she dictates so we must go. The *Yogī* claims that he who controls mind controls matter also. The internal nature is much higher that the external, and much more difficult to grapple with, much more difficult to control; therefore he who has conquered the internal nature controls the whole universe; it becomes his servant. *Rāja Yoga* propounds the methods of gaining this control. Higher forces than we know in physical nature will have to be subdued. This body is just the external crust of the mind. They are not two different things; they are just as the oyster and its shell. They are but two aspects of one thing; the internal substance of the oyster is taking up matter from outside, and manufacturing the shell. In the same way these internal fine forces which are called

mind take up gross matter from outside, and from that manufacture this external shell, or body. If then, we have control of the internal, it is very easy to have control of the external. Then again, these forces are not different. It is not that some forces are physical, and some mental; the physical forces are but the gross manifestations of the fine forces, just as the physical world is but the gross manifestation of the fine world.

26. The means of destruction of ignorance is unbroken practice of discrimination.

This is the real goal of practice—discrimination between the real and unreal, knowing that the *Puraṣa* is not nature, that it is neither matter nor mind, and that because it is not nature, it cannot possibly change. It is only nature which changes, combining, and recombining, dissolving continually. When through constant practice we begin to discriminate, ignorance will vanish, and the *Puraṣa* will begin to shine in its real nature, omniscient, omnipotent, omnipresent.

27. His knowledge is of the sevenfold highest ground.

When this knowledge comes, it will come, as it were, in seven grades, one after the other, and when one of these has begun we may know that we are getting knowledge. The first to appear will be that we have known what is to be known. The mind will cease to be dissatisfied. While we are aware of thirsting after knowledge we begin to seek here and there, wherever we think we can get some truth, and, failing to find it we become dissatisfied and

seek in a fresh direction. All search is vain, until we begin to perceive that knowledge is within ourselves, that no one can help us, that we must help ourselves. When we begin to practice the power of discrimination, the first sign that we are getting near truth will be that that dissatisfied state will vanish. We shall feel quite sure that we have found the truth, and that it cannot be anything else but the truth. Then we may know that the sun is rising, that the morning is breaking for us, and, taking courage, we must persevere until the goal is reached. The second grade will be that all pains will be gone. It will be impossible for anything in the universe, physical, mental, or spiritual, to give us pain. The third will be that we shall get full knowledge, that omniscience will be ours. Next will come what is called freedom of the *Chitta*. We shall realise that all these difficulties and struggles have fallen off from us. All these vacillations of the mind, when the mind cannot be controlled, have falled down, just as a stone falls from the mountain top into the valley and never comes up again. The next will be that this *Chitta* itself will realise that it melts away into its causes whenever we so desire. Lastly we shall find that we are established in our Self, that we have been alone throughout the universe, neither body nor mind was ever connected with us, much less joined to us. They were working their own way, and we, through ignorance, joined ourselves to them. But we have been alone, omnipotent, omnipresent, ever blessed; our own Self was so pure and perfect that we required none else. We required none else to make us happy, for we are happiness itself. We shall find that this knowledge does

not depend on anything else; throughout the universe there can be nothing that will not become effulgent before our knowledge. This will be the last state, and the *Yogi* will become peaceful and calm, never to feel any more pain, never to be again deluded, never to touch misery. He knows he is ever blessed, ever perfect, almighty.

28. By the practice of the different parts of Yoga the impurities being destroyed knowledge becomes effulgent, up to discrimination.

Now comes the practical knowledge. What we have just been speaking about is much higher. It is way above our heads, but it is the ideal. It is first necessary to obtain physical and mental control. Then the realisation will become steady in that ideal. The ideal being known, what remains is to practise the method of reaching it.

29. *Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna*, *Samādhi*, are the limbs of *Yoga*.
30. Non-killing, truthfulness, non-stealing, continence, and non-receiving, are called *Yama*.

A man who wants to be a perfect *Yogī* must give up the sex idea. The Soul has no sex; why should it degrade itself with sex ideas? Later we shall understand better why these ideas must be given up. Receiving is just as bad as stealing; receiving gifts from others. Whoever receives gifts, his mind is acted on by the mind of the giver, so that the man who receives gifts becomes degenerated. Receiving gifts destroys the independence

of the mind, and makes us mere slaves. Therefore, receive nothing.

31. These, unbroken by time, place, purpose, and caste, are (universal) great vows.

These practices, non-killing, non-stealing, chastity, and non-receiving, are to be practiced by every man, woman and child, by every soul, irrespective of nation, country or position.

32. Internal and external purification, contentment, mortification, study, and worship of God, are the *Niyamas*.

External purification is keeping the body pure; a dirty man will never become a *Yogī*. There must be internal purification also. That is obtained by the first-named virtues. Of course internal purity is of greater value that external, but both are necessary, and external purity, without internal, is of no good.

33. To obstruct thoughts which are inimical to *Yoga* contrary thoughts will be brought.

This is the way to practice all these virtues that have been stated, by holding thoughts of an opposite character in the mind. When the idea of stealing comes, non-stealing should be thought of. When the idea of receiving gifts comes, replace it by a contrary thought.

34. The obstructions to *Yoga* are killing *etc.*, whether committed, caused, or approved; either through avarice, or anger, or ignorance; whether slight, middling, or great, and result

in innumerable ignorances and miseries. This is (the method of) thinking the contrary.

If I tell I lie, or cause another to tell a lie, or approve of another doing so, it is equally sinful. If it is a very mild lie, it is still a lie. Every vicious thought will rebound, every thought of hatred which you have thought, in a cave even, is stored up, and will one day come back to you with tremendous power in the form of some misery here. If you project all sorts of hatred and jealousy, they will rebound on you with compound interest. No power can avert them; when once you have put them in motion you will have to bear them. Remembering this, will prevent you from doing wicked things.

35. Non-killing being established, in his presence all emnities cease (in others).

If a man gets the idea of non-injuring others, before him even animals which are by their nature ferocious will become peaceful. The tiger and the lamb will play together before that *Yogī* and will not hurt each other. When you have come to that state, then alone you will understand that you have become firmly established in non-injuring.

36. By the establishment of truthfulness the *Yogī* gets the power of attaining for himself and others the fruits of work without the works.

When this power of truth will be established with you, then even in dream you will never tell an untruth, in

thought, word or deed; whatever you say will be truth. You may say to a man "Be blessed," and that man will be blessed. If a man is diseased, and you say to him, "Be thou cured," he will be cured immediately.

37. By the establishment of non-stealing all wealth comes to the *Yogī*.

The more you fly from nature the more she follows you, and if you do not care for her at all she becomes your slave.

38. By the establishment of continence energy is gained.

The chaste brain has tremendous energy, gigantic will power, without that there can be no mental strength. All men of gigantic brains are very continent. It gives wonderful control over mankind. Leaders of men have been very continent, and this is what gave them power. Therefore the *Yogī* must be continent.

39. When he is fixed in non-receiving he gets the memory of past life.

When the *Yogi* does not receive presents from others he does not become beholden to others, but becomes independent and free, and his mind becomes pure, because with every gift he receives all the evils of the giver, and they come and lay coating after coating on his mind, until it is hidden under all sorts of coverings of evil. If he does not receive the mind becomes pure, and the first thing it gets is memory of past life. Then alone the *Yogi* becomes perfectly fixed in his ideal, because he sees that

he has been coming and going so many times, and he becomes determined that this time he will be free, that he will no more come and go, and be the slave of Nature.

40. Internal and external cleanliness being established, arises disgust for one's own body, and non-intercourse with other bodies.

When there is real purification of the body, external and internal, there arises neglect of the body, and all this idea of keeping it nice will vanish. What others call the most beautiful face to the *Yogī* will appear to be an animal's face, if there is not intelligence behind it. What the world will call a very common face he will call heavenly, if that spirit shines behind it. This thirst after body is the great bane of human life. So, when this purity is established, the first sign will be that you do not care to think you are a body. It is only when purity comes that we get rid of this body idea.

41. There also arises purification of the *Sattva*, cheerfulness of the mind, concentration, conquest of the organs, and fitness for the realisation of the Self.

By this practice the *Sattva* material will prevail, and the mind will become concentrated and cheerful. The first sign that you are become religious is that you are becoming cheerful. When a man is gloomy that may be dyspepsia, but it is not religion. A pleasurable feeling is the nature of the *Sattva*. Everything is pleasurable to the *Sāttvika* man, and when this comes, know that you are progressing in *Yoga*. All pain is caused by *Tamas*, so

you must get rid of that; moroseness is one of the results of *Tamas*. The strong, the well-knit, the young, the healthy, the daring alone are fit to be *Yogīs*. To the *Yogī* everything is bliss, every human face that he sees brings cheerfulness to him. That is the sign of a virtuous man. Misery is caused by sin, and by no other cause. What business have you with clouded faces; it is terrible. If you have a clouded face do not go out that day, shut yourself up in your room. What right have you to carry this disease out into the world? When your mind has become controlled you will have control over the whole body; instead of being a slave to the machine, the machine will be your slave. Instead of this machine being able to drag the soul down it will be its greatest helpmate.

42. From contentment comes superlative happiness.
43. The result of mortification is bringing powers to the organs and the body, by destroying the impurity.

The results of mortification are seen immediately sometimes by heightened powers of vision, and so on, hearing things at a distance, etc.

44. By repetition of the *mantram* comes the realisation of the intended deity.

The higher the beings that you want to get the harder is the practice.

45. By sacrificing all to *Iśvara* comes *Samādhi*.

By resignation to the Lord, *Samādhi* becomes perfect.

46. Posture is that which is firm and pleasant.

Now comes *Āsana*, posture. Until you can get a firm seat you cannot practice the breathing and other exercises. The seat being firm means that you do not feel the body at all; then alone it has become firm. But, in the ordinary way, you will find that as soon as you sit for a few minutes all sorts of disturbances come into the body; but when you have got beyond the idea of a concrete body you will lose all sense of the body. You will feel neither pleasure nor pain. And when you take your body up again it will feel so rested; it is the only perfect rest that you can give to the body. When you have succeeded in conquering the body and keeping it firm, your practice will remain firm, but while you are disturbed by the body your nerves become disturbed, and you cannot concentrate the mind. We can make the seat firm by thinking of the infinite. We cannot think of the Absolute Infinite, but we can think of the infinite sky.

47. By slight effort and meditating on the unlimited (posture becomes firm and pleasant).

Light and darkness, pleasure and pain, will not then disturb you.

48. Seat being conquered, the dualities do not obstruct.

The dualities are good and bad, heat and cold, and all the pairs of opposites.

49. Controlling the motion of the exhalation and the inhalation follows after this.

When the posture has been conquered, then this motion is to be broken and controlled, and thus we come to *Prāṇāyāma*; the controlling of the vital forces of the body. *Prāṇa* is not breath, though it is usually so translated. It is the sum-total of the cosmic energy. It is the energy that is in each obdy, and its most apparent manifestation is the motion of the lungs. This motion is caused by *Prāṇa* drawing in the breath, and is what we seek to control in *Prāṇāyāma*. We begin by controlling the breaht, as the easiest way of getting control of the *Prāṇa*.

50. Its modifications are either external or internal, or motionless, regulated by place, time, and number, either long or short.

The three sorts of motion of this *Prāṇāyāma* are, one by which we draw the breath in, another by which we throw it out, and the third action is when the breath is held in the lungs, or stopped from entering the lungs. These, again, are varied by place and time. By place is meant that the *Prāṇa* is held to some particular part of the body. By time is meant how long the *Prāṇa* should be confined to a certain place, and so we are told how many seconds to keep on motion, and how many seconds to keep another. The result of this *Prāṇāyāma* is *Udghāta*, awakening the *Kuṇḍalinī*.

51. The fourth is restraining the *Prāṇa* by directing it either to the external or internal objects.

This is the fourth sort of *Prāṇāyāma*. *Prāṇa* can be directed either inside or outside.

52. From that, the covering to the light of the *Chitta* is attenuated.

The *Chitta* has, by its own nature, all knowledge. It is made of *Sattva* particles, but is covered by *Rajas* and *Tamas* particles, and by *Prāṇāyāma* this covering is removed.

53. The mind becomes fit for *Dhāraṇā*.

After this covering has been removed we are able to concentrate the mind.

54. The drawing in of the organs is by their giving up their own objects and taking the form of the mind-stuff.

These organs are separate states of the mind-stuff. I see a book; the form is not in the book, it is in the mind. Something is outside which calls that form up. The real form is in the *Chitta*. These organs are identifying themselves with, and taking the forms of whatever comes to them. If you can restrain the mind-stuff from taking these forms the mind will remain calm. This is called *Pratyāhāra*. Thence arises supreme control of the organs.

When the *Yogī* has succeeded in preventing the organs from taking the forms of external objects, and in making them remain one with the mind-stuff, then comes perfect control of the organs, and when the organs are perfectly under control, every muscle and nerve will be under control, because the organs are the centres of

all the senstations, and of all actions. These organs are divided into organs of work and organs of sensation. When the organs are controlled the *Yogī* can control all feeling and doing; the whole of the body will be under his control. Then alone one begins to feel joy in being born; then one can truthfully say, "Blessed am I that I was born. " When that control of the organs is obtained, we feel how wonderful this body really is.

CHAPTER III.

THE CHAPTER OF POWERS

We have now come to the chapter which is called the Chapter of Powers.

1. *Dhāraṇā* is holding the mind on to some particular object.

Dhāraṇā (concentration) is when the mind holds on to some object, either in the body, or outside the body, and keeps itself in that state.

2. An unbroken flow of knowledge to that object is *Dhyāna*.

The mind tries to think of one object, to hold itself to one particular spot, as the top of the head, the heart, etc., and if the mind succeeds in receiving the sensations only through that part of the body, and through no other part, that would be *Dhāraṇā*, and when the mind succeeds in keeping itself in that state for some time it is called *Dhyāna* (meditation).

3. When that, giving up all forms, reflects only the meaning, it is *Samādhi*.

That is, when in meditation all forms are given up. Suppose I were meditating on a book, and that I have gradually succeeded in concentrating the mind on it, and perceiving only the internal sensations, the meaning, unexpressed in any form, that state of *Dhyāna* is called *Samādhi*.

4. (These) three (when practised) in regard to one object is *Samyama*.

When a man can direct his mind to any particular object and fix it there, and then keep it there for a long time, separating the object from the internal part, this is *Samyama*; or *Dhāraṇā*, *Dhyāna*, and *Samādhi*, one following the other, and making one. The form of the thing has vanished, and only its meaning remains in the mind.

5. By the conquest of that comes light of knowledge.

When one has succeeded in making this *Samyama*, all powers come under his control. This is the great instrument of the *Yogī*. The object of knowledge are infinite, and they are divided into the gross, grosser, grossest, and the fine, finer, finest, and so on. This *Samyama* should be first applied to gross things, when when you begin to get knowledge of the gross, slowly, by stages, it should be brought to finer things.

6. That should be employed in stages.

This is a note of warning not to attempt to go too fast.

7. These three are nearer than those that precede.

Before these we had the *Prāṇāyāma*, the *Āsana*, the *Yama* and *Niyama*; these are external parts of these three—*Dhāraṇā*, *Dhyāna*, and *Samādhi*. Yet these latter even are external to the seedless *Samādhi*. When a man has attained to them he may attain to omniscience and omnipresence, but that would not be salvation. These

three would not make the mind *Nirvikalpa*, changeless, but would leave the seeds for getting bodies again; only when the seeds are, as the *Yogī* says, "fried," do they lose the possibility of producing further plants. These powers cannot fry the seed.

8. But even they are external to the seedless (*Samādhi*).

Compared with that seedless *Samādhi*, therefore, even these are external. We have not yet reached the real *Samādhi*, the highest, but to a lower stage, in which this universe still exists as we see it, and in which are all these power.

9. By the suppression of the disturbed modifications of the mind, and by the rise of modifications of control, the mind is said to attain the controlling modifications —following the controlling powers of the mind.

That is to say, in this first state of *Samādhi*, the modifications of the mind have been controlled, but not perfectly, because if they were, there would be no modifications. If there is a modification which impels the mind to rush out through the senses, and the *Yogī* tries to control it, that very control itself will be a modification. One wave will be checked by another wave, so it will not be real *Samadhi*, when all the waves have subsided, as control itself will be a wave. Yet this lower *Samādhi* is very much nearer to the higher *Samādhi* than when the mind comes bubbling out.

10. Its flow becomes steady by habit.

The flow of this continuous control of the mind becomes steady when practices day after day and the mind obtains the faculty of constant concentration.

11. Taking in all sorts of objects and concentrating upon one object, these two powers being destroyed and manifested respectively, the *Chitta* gets the modification called *Samādhi*.

The mind is taking up various objects, running into all sorts of things and then there is a higher state of the mind, when it takes up one object and excludes all others. *Samādhi* is the result of that.

12. The one-pointedness of the *Chitta* is when it grasps in one, the past and present.

How are we to know that the mind has become concentrated? Because time will vanish. The more time vanishes the more concentrated we are. In common life we see that when were are interested in a book we do not note the time at all, and when we leave the book we are often surprised to find how many hours have passed. All time will have the tendency to come and stand in the one present. So the definition is given, when the past and present come and stand in one, the more concentrated the mind.

13. By this is explained the threefold transformations of form, time and state, in fine or gross matter, and in the organs.

By this the threefold changes in the mind-stuff as to form, time, and state are explained. The mind-stuff is changing into *Vṛttis*, this is change as to form. To be able to hold the changes to the present time is change as to time. To be able to make the mind-stuff go to the past forms giving up the present even, is change as to state. The concentrations taught in the preceding aphorisms were to give the *Yogī* a voluntary control over the transformations of his mind-stuff which alone will enable him to make the *Samyama* before named.

14. That which is acted upon by transformations, either past, present or yet to be manifested, is the qualified.

That is to say, the qualified is the substance which is being acted upon by time and by the *Samskāras*, and getting changed and being manifested all the time.

15. The succession of changes is the cause of manifold evolution.
16. By making *Samyama* on the three sorts of changes comes the knowledge of past and future.

We must not lose sight of the first definition of *Samyama*. When the mind has attained to that state when it identifies itself with the internal impression of the object, leaving the external, and when, by long practice, that is retained by the mind, and the mind can get into that state in a moment, that is *Samyama*. If a man in that state wants to know the past and future he has to make a *Samyama* on the changes in the *Samskāras*. Some are

working now at present, some have worked out, and some are waiting to work; so by making a *Samyama* on these he knows the past and future.

17. By making *Samyama* on word, meaning, and knowledge, which are ordinarily confused, comes the knowledge of all animal sounds.

The word represents the external cause, the meaning represents the internal vibration that travels to the brain through the channels of the *Indriyas*, conveying the external impression to the mind, and knowledge represents the reaction of the mind, with which comes perception. These three confused, make our sense objects. Suppose I hear a word; there is first the external vibration, next the internal sensation carried to the mind by the organ of hearing, then the mind reacts, and I know the word. The word I know is a mixture of the three, vibration, sensation, and reaction. Ordinarily these three are inseperable; but by practice the *Yogi* can separate them. When a man has attained to this, if he makes a *Samyama* on any sound, he understands the meaning which that sound was intended to express, whether it was made by man or by any other animal.

18. By perceiving the impressions, knowledge of past life.

Each experience that we have comes in the form of a wave in the *Chitta*, and this subsides and becomes finer and finer, but is never lost. It remains there in minute form, and if we can bring this wave up again, it becomes

memory. So, if the *Yogī* can make a *Samyama* on these past impressions in the mind, he will begin to remember all his past lives.

19. By making *Samyama* on the signs in another's both knowledge of that mind comes.

Suppose each man has particular signs on his body, which differentiate him from others; when the *Yogī* makes a *Samyama* on these signs peculiar to a certain man he knows the nature of the mind of that person.

20. But not its contents, that not being the object of the *Samyama*.

He would not know the contents of the mind by making a *Samyama* on the body. There would be required a two-fold *Samyama*, first on the signs in the body, and then on the mind itself. The *Yogī* would then know everything that is in that mind, past, present, and future.

21. By making *Samyama* on the form of the body the power of perceiving forms being obstructed, the power of manifestation in the eye being separated, the *Yogī*'s body becomes unseen.

A *Yogī* standing in the midst of this room can apparently vanish. He does not really vanish, but he will not be seen by anyone. The form and the body are, as it were, separated. You must remember that this can only be done when the *Yogī* has attained to that power of concentration when form and the thing formed have been

separated. Then he makes a *Samyama* on that, and the power to perceive forms is obstructed, because the power of perceiving forms comes from the junction of form and the thing formed.

22. By this the disappearance or concealment of words which are being spoken is also explained.
23. *Karma* is of two kinds, soon to be fructified, and late to be fructified. By making *Samyama* on that, or by the signs called *Ariṣtha*, portents, the Yogis know the exact time of separation from their bodies.

When the *Yogī* makes a *Samyama* on his own *Karma*, upon those impressions in his mind which are now working, and those which are just waiting to work, he knows exactly by those that are waiting when his body will fall. He knows when he will die, at what hour, even at what minute. The Hindus think very much of that knowledge or consciousness of the nearness of death, because it is taught in the *Gitā* that the thoughts at the moment of departure are great powers in determining the next life.

24. By making *Samyama* on friendship, etc., various strength comes.
25. By making *Samyama* on the strength of the elephant, etc., that strength comes to the *Yogī*.

When a *Yogī* has attained to this *Samyama* and wants strength, he makes a *Samyama* on the strength of the

elephant, and gets it. Infinite energy is at the disposal of everyone, if he only knows how to get it. The *Yogī* has discovered the science of getting it.

26. By making *Samyama* on that effulgent light comes the knowledge of the fine, the obstructed, and the remote.

When the *Yogī* makes *Samyama* on that effulgent light in the heart he sees things which are very remote, things, for instance, that are happening in a distant place, and which are obstructed by mountain barriers and also things which are very fine.

27. By making *Samyama* on the sun, (comes) the knowledge of the world.
28. On the moon, (comes) the knowledge of the cluster of stars.
29. On the pole star (comes) the knowledge of the motions of the stars.
30. On the navel circle (comes) the knowledge of the constitution of the body.
31. On the hollow of the throat (comes) cessation of hunger.

When a man is very hungry, if he can make *Samyama* on the pit of the throat hunger ceases.

32. On the nerve called Kurma (comes) fixity of the body.

When he is practising the body is not disturbed.

33. On the light emanating from the top of the head sight of the *Siddhas*.

The *Siddhas* are beings who are a little above ghosts. When the *Yogī* concentrates his mind on the sop of his head he will see these *Siddhas*. The word *Siddha* does not refer to those men who have become free—a sense in which it is often used.

34. Or by the power of *Pratibhā* all knowledge.

All these can come without any *Samyama* to the man who has the power of *Pratibhā* (enlightenment from purity). This is when a man has risen to a high state of *Pratibhā*; then he has that great light. All things are apparent to him. Everything comes to him naturally, without making *Samyama* on anything.

35. In the heart, knowledge of minds.
36. Enjoyment comes by the non-discrimination of the very distant soul and *Sattva*. Its actions are for another; *Samyama* on this gives knowledge of the *Puruśa*.

This power of non-attachment acquired through purity gives the *Yogi* the enlightenment called *Pratibhā*.

37. From that arises the knowledge of hearing, touching, seeing, tasting, and smelling, belonging to *Pratibhā*.
38. These are obstacles to *Samādhi*; but they are powers in the worldly state.

If the *Yogī* knows all these enjoyments of the world it comes by the junction of the *Puraṣa* and the mind. If he wants to make *Samyama* on this, that they are two different things, nature and soul, he gets knowledge of

the *Puraṣa*. From that arises discrimination. When he has got that discrimination he gets the *Pratibhā*, the light of supreme genius. These powers, however, are obstructions to the attainment of the highest goal, the knowledge of the pure Self, and freedom; these are, as it were, to be met in the way, and if the *Yogī* rejects them, he attains the highest. If he is tempted to acquire these, his farther progress is barred.

39. When the cause of bondage has become loosened, the *Yogī*, by his knowledge of manifestation through the organs, enters another's body.

The *Yogī* can enter a dead body, and make it get up and move, even while he himself is working in another body. Or he can enter a living body, and hold that man's mind and organs in check, and for the time being act through the body of that man. That is done by the *Yogī* coming to this discrimination of *Puraṣa* and nature. If he wants to enter another's body he makes a *Samyama* on that body and enters it, because, not only is his Soul omnipresent, but his mind also, according to the *Yogī*. It is one bit of the universal mind. Now, however, it can only work through the nerve currents in this body, but when the *Yogī* has loosened himself from these nerve currents, he will be able to work through other things.

40. By conquering the current called *Udāna* the *Yogī* does not sink in water, or in swamps, and he can walk on thorns.

Udāna is the name of the nerve current that governs the

lungs, and all the upper parts of the body, and when he is master of it he becomes light in weight. He cannot sink in water; he can walk on thorns and sword baldes, and stand in fire, and so on.

41. By the conquest of the current *Samāna* he is surrounded by blaze.

Whenever he likes light flashes from his body.

42. By making *Samyama* on the relation between the ear and the *Ākāśa* comes divine hearing.

There is the *Ākāśa*, the ether, and the instrument, the ear. By making *Samyama* on them the *Yogī* gets divine hearing; he hears everything. Anything spoken or sounded miles away he can here.

43. By making *Samyama* on the relation between the *Ākāśa* and the body the Yogi becoming light as cotton wool goes through the skies.

This *Ākāśa* is the material of this body; it is only *Ākāśa* in a certain form that has become the body. If the *Yogī* makes *Samyama* on this *Ākāśa* material of his body, it acquires the lightness of *Ākāśa*, and can go anywhere through the air.

44. By making *Samyama* on the real modifications of the mind, which are outside, called great disembodiness, comes disappearance of the covering to light.

The mind in its foolishness thinks that it is working in this body. Why should I be bound by one system of nerves, and put the Ego only in one body, if the mind is omnipresent? There is no reason why I should. The *Yogī* wants to feel the Ego wherever he likes. When he has succeeded in that all covering to light goes away, and all darkness and ignorance vanish. Everything appear to him to be full of knowledge.

45. By making *Samyama* on the elements, beginning with the gross, and ending with the superfine, comes mastery of the elements.

The *Yogī* make *Samyama* on the elements, first on the gross, and then on the finer states. This *Samyama* is taken up more by a sect of the Buddhists. They take a lump of clay, and make *Samyama* on that, and gradually they begin to see the fine materials of which is is composed, and when they have known all the fine materials in it, they get power over that element. So with all the elements, the *Yogī* can conquer them all.

46. From that comes minuteness, and the rest of the powers, "glorification of the body," and indestructibleness of the bodily qualities.

This means that the *Yogī* has attained the eight powers. He can make himsef as light as a particle, he can make himself huge, as heavy as the earth, or as light as the air; he will rule everything he wants, he will conquer everything he wants, alion will sit at his feet like a lamb, and all his desires be fulfilled at will.

47. The glorifications of the body are beauty, complexion, strength, adamantine hardness.

The body becomes indestructible; fire cannot injure it. Nothing can injure it. Nothing can destroy it until the *Yogī* wishes. "Breaking the rod of time he lives in this universe with his body." In the *Vedas* it is written that for that man there is no more disease, death or pain.

48. By making *Samyama* on the objectivity, knowledge and egoism of the organs, by gradation comes the conquest of the organs.

In perception of external objects the organs leave their place in the mind and go towards the object; that is followed by knowledge and egoism. When the *Yogī* makes *Samyama* on these by gradation he conquers the organs. Take up anything that you see or feel, a book, for instance, and first concentrate the mind on the thing itself. Then on the knowledge that it is in the form of a book, and then the Ego that sees the book. By that practice all the organs will be conquers.

49. From that comes glorified mind, power of the organs independently of the body, and conquest of nature.

Just as by the conquest of the elements comes glorified body, so from the conquest of the mind will come glorified mind.

50. By making *Samyama* on the *Sattva*, to him who has discriminated between the intellect and the *Puraṣa* comes omnipresence and omniscience.

When we have conquered nature, and realised the difference between the *Puraṣa* and nature, that the *Puraṣa* is indestructible, pure and perfect, when the *Yogī* has realised this, then comes omnipotence and omniscience.

51. By giving up even these comes the destruction of the very seed of evil; he attains *Kaivalya*.

He attains aloneness, independence. Then that man is free. When he gives up even the ideas of omnipotence and omniscience, there will be entire rejection of enjoyment, of the temptations from celestial beings. When the *Yogī* has seen all these wonderful powers, and rejected them, he reaches the goal. What are all these powers? Simply manifestations. They are no better than dreams. Even omnipotence is a dream. It depends on the mind. So long as there is a mind it can be understood, but the goal is beyond even the mind.

52. The *Yogī* should not feel allured or flattered by the overtures of celestial beings, for fear of evil again.

There are other dangers too; gods and other beings come to tempt the *Yogī*. They do not want anyone to be perfectly free. They are jealous, just as we are, and worse than we sometimes. They are very much afraid of losing their places. Those *Yogīs* who do not reach perfection die and become gods; leaving the direct road they go into one of the side streets, and get these powers. Then again they have to be born; but he who is strong enough to withstand these temptations, and go straight to the goal, becomes free.

53. By making *Samyama* on a particle of time and its multiples comes discrimination.

How are we to avoid all these things, these *Devas*, and heavens, and powers? By discrimination, by knowing good from evil. Therefore a *Samyama* is given by which the power of discrimination can be strengthened. This is by making *Samyama* on a particle of time.

54. Those which cannot be differentiated by species, sign and place, even they will be discriminated by the above *Samyama*.

The misery that we suffer comes from ignorance, from non-discrimination between the real and the unreal. We all take the bad for the good, the dream for the reality. Soul is the only reality, and we have forgotten it. Body is an unreal dream, and we think we are all bodies. This non-discrimination is the cause of misery, and it is caused by ignorance. When discrimination comes it brings strength, and then alone can we avoid all these various ideas of body, heavens, and gods and *Devas*. This ignorance arises through differentiating by species, sign or place. For instance, take a cow. The cow is differentiated from the dog, as species. Even with the cows alone how do we make the distinction between one cow and another? By signs. If two objects are exactly similar they can be distinguished if they are in different places. When objects are so mixed up that even these differentiæ will not help us, the power of discrimination acquired by the above-mentioned practice will give us the ability to distinguish them. The highest philosophy of the *Yogī* is based upon this fact, that the *Puraṣa* is pure and perfect,

and is the only "simple" that exists in this universe. The body and mind are compounds, and yet we are ever identifying ourselves with them. That is the great mistake that the distinction has been lost. When this power of discrimination has been attained, man sees that everything in this world, mental and physical, is a compound, and, as such, cannot be the *Puraṣa*.

55. The saving knowledge is that knowledge of discrimination which covers all objects, all means.

Saving, because the knowledge takes the Yogi across the ocean of birth and death. The whole of Prakriti in all its states, subtle and gross, is within the grasp of this knowledge. There is no succession in perfection by this knowledge: it takes in all things simultaneously, at a glance.

56. By the similarity of purity between the *Sattva* and the *Puruṣa* comes *Kaivalya*.

When the soul realises that it depends on nothing in the universe, from gods to the lowest atom, that it is called *Kaivalya* (isolation) and perfection. It is attained when this mixture of purity and impurity called mind has been made as pure as the *Puraṣa* Itself; then the *Sattva*, the mind, reflects only the unqualified essence of purity, which is the *Puraṣa*.

CHAPTER IV.

INDEPENDENCE

1. The *Siddhis* (powers) are attained by birth, chemical means, power of words, mortification or concentration.

Sometimes a man is born with the *Siddhis*, powers, of course from the exercise of powers he had in his previous birth. In this birth he is born, as it were, to enjoy the fruits of them. It is said of *Kapila*, the great father of the *Sānkhya* Philosophy, that he was a born *Siddha*, which means, literally, a man who has attained to success.

The *Yogīs* claim that these powers can be gained by chemical means. All of you know that chemistry originally began as alchemy; men went in search of the philsopher's stone, and elixirs of life, and so forth. In India there was a sect called the *Rāsāyanas*. Their idea was that ideality, knowledge, spirituality and religion, were all very right, but that the body was the only instrument by which to attain to all these. If the body broke now and then it would take so much more time to attain to the goal. For instance, a man wants to practice *Yoga*, or wants to become spiritual. Before he has advanced very far he dies. Then he takes another body and begins again, then dies, and so on, and in this way much time will be lost in dying and in being born again. If the body could be made strong and perfect, so that it would get rid of birth and death, we should have so much more time to become spiritual. So these *Rāsāyanas* say,

first make the body very strong, and they claim that this body can be made immortal. The idea is that if the mind is manufacturing the body, and if it be true that each mind is only one particular outlet to that infinite energy, and that there is no limit to each particular outlet getting any amount of power from outside, why is it impossible that we should keep our bodies all the time? We shall have to manufacture all the bodies that we shall ever have. As soon as this body dies we shall have to manufacture another. If we can do that why cannot we do it just here and no, without getting out? The theory is perfectly correct. If it is possible that we live after death, and make other bodies, why is it impossible that we should have the power of making bodies here, without entirely dissolving this body, simply changing it continually? They also thought that in mercury and in sulphur was hidden the most wonderful power, and that by certain preparations of these a man could keep the body as long as he liked. Others believed that certain drugs could bring powers, such as flying through the air, etc. Many of the most wonderful medicines of the present day we owe to the *Rāsāyamas*, notably the use of metals in medicine. Certain sects of *Yogīs* claim that many of their principal teachers are still living in their old bodies. *Patanjali*, the great authority on *Yoga*, does not deny this.

The power of words. There are certain sacred words called *Mantrams*, which have power, when repeated under proper conditions, to produce these extraordinary powers. We are living in the midst of such a mass of miracles, day and night, that we do not think anything of

them. There is no limit to man's power, the power of words and the power of mind.

Mortification. You will find that in every religion mortifications and asceticisms have been practised. In these religious conceptions the Hindus always go to the extremes. You will find men standing with their hands up all their lives, until their hands wither and die. Men sleep standing, day and night, until their feet swell, and, if they live, the legs become so stiff in this position that they can no more bend them, but have to stand all their lives. I once saw a man who had raised his hands in this way, and I asked him how it felt when he did it first. He said it was awful torture. It was such torture that he had to go to a river and put himself in water, and that allayed the pain for a little. After a month he did not suffer much. Through such practices powers (*Siddhis*) can be attained.

Concentration. The concentration is *Samādhi*, and that is *Yoga* proper; that is the principle theme of this science, and it is the highest means. The preceding ones are only secondary, and we cannot attain to the highest through them. *Samādhi* is the means through which we can gain anything and everything, mental, moral or spiritual.

2. The change into another species is by the filling in of nature.

Patanjali has advanced the proposition that these powers come by first, sometimes by chemical means, or they may be got by mortification and he has admitted that this body can be kept for any length of time. Now he goes on

to state what is the cause of the change of the body into another species, which he says is by the filling in of nature. In the next aphorism he will explain this.

3. Good deeds, etc., are not the direct causes in the transformation of nature, but they act as breakers of obstacles to the evolutions of nature, as a farmer breaks the obstacles to the course of water, which then runs down by its own nature.

When a farmer is irrigating his field the water is already in the canals, only there are gates which keep the water in. The farmer opens these gates, and the water flows in by itself, by the law of gravitation. So, all human progress and power are already in everything; this perfection is every man's nature, only it is barred in and prevented from taking its proper course. If anyone can take the bar off in rushes nature. Then the man attains the powers which are his already. Those we called wicked become saints, as soon as the bar is broken and nature rushes in. It is nature that is driving us towards perfection, and eventually she will bring everyone there. All these practices and struggles to become religious are only negative work to take off the bars, and open the doors to that perfection which is our birthright, our nature.

To-day the evolution theories of the *Yogis* will be better understood in the light of modern research. And yet the theory of the *Yogis* is a better explanation. The two causes of evolution advanced by the moderns, *viz.*, sexual selection and survival of the fittest, are inade-

quate. Suppose human knowledge to have advanced to much as to eliminate competition, both from the function of acquiring physical sustenance and of acquiring a mate. Then, according to the moderns, human progress will stop and the race will die. And the result of this theory is to furnish every oppressor with an argument to calm the qualms of conscience, and men are not lacking, who, posing as philosophers, want to kill out all wicked and incompetent persons (they are, of course, the only judges of competency), and thus preserve the human race! But the great ancient evolutionist, *Patanjali*, declares that the true secret of evolution is the manifestation of the perfection which is already in every being; that this perfection has been barred, and the infinite tide behind it is struggling to express itself. These struggles and competitions are but the results of our ignorance, because we do not know the proper way to unlock the gate and let the water in. This infinite tide behind must express itself, and it is the cause of all manifestation, not competition for life, or sex gratification, which are only momentary, unnecessary, extraneous effects, caused by ignorance. Even when all competition has ceased this perfect nature behind will make us go forward until every one has become perfect. Therefore there is no reason to believe that competition is necessary to progress. In the animal the man was suppressed, but, as soon as the door was opened, out rushed man. So, in man there is the potential god, kept in by the locks and bars of ignorance. When knowledge breaks these bars the god becomes manifest.

4. From egoism alone proceed the created minds.

The theory of *Karma* is that we suffer for our good or bad deeds, and the whole scope of philosophy is to approach the glory of man. All the Scriptures sing the glory of man, of the soul, and then, with the same breath, they preach this *Karma*. A good deed brings such a result, and a bad deed such a result, but, if the soul can be acted upon by a good or a bad deed it amounts to nothing. Bad deeds put a bart to the manifestation of our nature, of the *Puraṣa*, and good deeds take the obstacles off, and its glory becomes manifest. But the *Puraṣa* itself is never changed. Whatever you do never destroys your own glory, your own nature, because the soul cannot be acted upon by anything, only a veil is spread before it, hiding its perfection.

5. Though the activities of the different created minds are various, the one original mind is the controller of them all.

These different minds, which will act in these different bodies, are called made-minds, and the bodies made-bodies; that is, manufactured bodies and minds. Matter and mind are like two inexhaustible storehouses. When you have become a *Yogī* you have learned the secret of their control. It was yours all the time, but you had forgotten it. When you become a *Yogī* you recollect it. Then you can do anything with it, manipulate it any way you like. The material out of which that manufactured mind is created is the very same material which is used

as the macrocosm. It is not that mind is one thing and matter another, but they are different existences of the same thing. *Asmitā*, egoism, is the material, the fine state of existence out of which these made-minds and made-bodies of the *Yogī* will be manufactured. Therefore, when the *Yogī* has found the secret of these energies of nautre he can manufacture any number of bodies, or minds, but they will all be manufactures out of the substance known as egoism.

6. Among the various *Chittas* that which is attained by *Samādhi* is desireless.

Among all the various minds that we see in various men, only that mind which has attained to *Samādhi*, perfect concentration, is the highest. A man who has attained certain powers through medicines, or through words, or through mortifications, still has desires, but that man who has attained to *Samādhi* through concentration is alone free from all desires.

7. Works are neither black nor white for the *Yogīs*; for others they are threefold, black, white, and mixed.

When the *Yogī* has attained to that state of perfection, the actions of that man, and the *Karma* produced by those actions, will not bind him, because he did not desire them. He just works on: he works to do good, and he does good, but does not care for the result, and it will not come to him. But for ordinary men, who have not attained to that highest state, works are of three kind, black (evil actions), white (good actions), and mixed.

8. From these threefold works are manifested in each state only those desires (which are) fitting to that state alone. (The others are held in abeyance for the time being.)

Suppose I have made the three kinds of *Karma*, good, bad, and mixed; and suppose I die and become a god in heaven; the desires in a god body are not the same as the desires in a human body. The god body neither eats nor drinks; what becomes of my past unworked *Karmas*, which produce as their effect the desire to eat and drink? Where would these *Karmas* go when I became a god? The answer is that desires can only manifest themselves in proper environments. Only those desires will come out for which the environment is fitted; the rest will remain stored up. In this life we have many godly desires, many human desires, many animal desires. If I take a god body, only the god desires will come up, because for them the environments are suitable. And if I take an animal body, only the animal desires will come up, and the god desires will wait. What does that show? That by means of environment we can check these desires. Only that *Karma* which is suited to and fitted for the environments will come out. These proves that the power of environment is the great check to control even *Karma* itself.

9. There is connectiveness in desire, even though separated by speices, space and time, there being identification of memory and impressions.

Experiences becoming fine become impressions; impressions revivified become memory. The word memory here includes unconscious co-ordination of past experience, reduced to impressions, with present conscious action. In each body the group of impressions acquired in a similar body only will become the cause of action in that body. The experiences of dissimilar bodies will be held in abeyance. Each body will act as if it were a descendant of a series of bodies of that species only; thus, consecutiveness of desires will not be broken.

10. Thirst for happiness being eternal desires are without beginning.

All experience is preceded by desire for becoming happy. There was no beginning of experience, as each fresh experience is built upon the tendency generated by past experience; therefore desire is without beginning.

11. Being held together by cause, effect, support, and objects, in the absence of these is its absence.

These desires are held together by cause and effect; if a desire has been raised it does not die without producing its effect. Then again, the mind-stuff is the great storehouse, the support of all past desires, reduced to *Samskāra* form; until they have worked themselves out they will not die. Moreover, so long as the senses receive the external objects fresh desires will arise. If it be possible to get rid of these, then alone desires will vanish.

12. The past and future exist in their own nature, qualities having different ways.

13. They are manifested or fine, being of the nature of the *Guṇas*.

The *Guṇas* are the three substances, *Sattva*, *Rajas*, and *Tamas*, whose gross state is the sensible universe. Past and future arise from the different modes of manifestation of these *Guṇas*.

14. The unity in things is from the unity in changes. Though there are three substances their changes being co-ordinated all objects have their unity.
15. The object being the same, perception and desire vary according to the various minds.
16. Things are known or unknown to the mind, being dependent on the colouring which they give to the mind.
17. The states of the mind are always known because the lord of the mind is unchangeable.

The whole gist of this theory is that the universe is both mental and material. And both the mental and material worlds are in a continuous state of flux. What is this book? It is a combination of molecules in constant change. One lot is going out, and another coming in; it is a whirlpool, but what makes the unity? What makes it the same book? The changes are rhythmical; in harmonious order they are sending impressions to my mind, and these pieced together make a continuous picture, although they parts are continuously changing. Mind itself is continuously changing. The mind and body are like two

layers in the same substance, moving at different rates of speed. Relatively, one being slower and the other quicker, we can distinguish between the two motions. For instance, a train is moving, and another carriage is moving slowly alongside it. It is possible to find the motion of both these, to a certain extent. But still something else is necessary. Motion can only be perceived when there is something else which is not moving. But when two or three things are relatively moving, we first perceive the motion of the faster one, and then that of the slower ones. How is the mind to perceive? It is also in a flux. Therefore another thing is necessary which moves more slowly, then you must get to something in which the motion is still slower, and so on, and you will find no end. Therefore logic compels you to stop somewhere. You must complete the series by knowing something which never changes. Behind this never ending chain of motion is the *Puraṣa*, the changeless, the colourless, the pure. All these impressions are merely reflected upon it, as rays of light from a camera are reflected upon a white sheet, painting hundreds of pictures on it, without in any way tarnishing the sheet.

18. Mind is not self-luminous, being an object.

Tremendous power is manifested everywhere in nature, but yet something tells us that it is not self-luminous, not essentially intelligent. The *Puraṣa* alone is self-luminous, and gives its light to everything. It is its power that is percolating through all matter and force.

19. From its being unable to cognise two things at the same time.

If the mind were self-luminous it would be able to cognise everything at the same time, which it cannot. If you pay deep attention to one thing you lose another. If the mind were self-luminous there would be no limit to the impressions it could receive. The *Puraṣa* can cognise all in one moment; therefore the *Puraṣa* is self-luminous, and the mind is not.

20. Another cognising mind being assumed there will be no end to such assumptions and confusion of memory.

Let us suppose that there is another mind which cognises the first, there will have to be something which cognises that, and so there will be no end to it. It will result in confusion of memory, there will be no storehouse of memory.

21. The essence of knowledge (the *Puruṣa*) being un-changeable, when the mind takes its form, it becomes conscious.

Patanjali says this to make it more clear that knowledge is not a quality of the *Puraṣa*. When the mind comes near the *Puraṣa* it is reflected, as it were, upon the mind, and the mind, for the time being, becomes knowing and seems as if it were itself the *Puraṣa*.

22. Coloured by the seer and the seen the mind is able to understand everything.

On the one side the external world, the seen, is being reflected, and on the other, the seer is being reflected; thus comes the power of all knowledge to the mind.

23. The mind through its innumerable desires acts for another (the *Puruṣa*), being combinations.

The mind is a compound of various things, and therefore it cannot work for itself. Everything that is a combination in this world has some object for that combination, some third thing for which this combination is going on. So this combination of the mind is for the *Puraṣa*.

24. For the discriminating the perception of the mind as *Ātman* ceases.

Through discrimination the *Yogī* knows that the *Puraṣa* is not mind.

25. Then bent on discriminating the mind attains the previous state of *Kaivalya* (isolation).

Thus the practice of *Yoga* leads to discriminating power, to clearness of vision. The veil drops from the eyes, and we see things as they are. We find that this nature is a compound, and is showing the panorama for the *Puraṣa*, who is the witness; that this nature is not the Lord, that the whole of these combinations of nature are simply for the sake of showing these phenomena to the *Puraṣa*, the enthroned king within. When discrimination comes by long practice fear ceases, and the mind attains isolation.

26. The thoughts that arise as obstructions to that are from impressions.

All the various ideas that arise making us belive that we require something external to make us happy are

obstructions to that perfection. The *Puraṣa* is happiness and blessedness by its own nature. But that knowledge is covered over by past impressions. These impressions have to work themselves out.

27. Their destruction is in the same manner as of ignorance, etc., as said before.
28. Even when arriving at the right discriminating knowledge of the senses, he who gives up the fruits, unto him comes as the result of perfect discrimination, the *Samādhi* called the cloud of virtue.

When the *Yogī* has attained to this discrimination, all these powers will come that were mentioned in the last chapter, but the true *Yogī* rejects them all. Unto him comes a peculiar knowledge, a particular light called the *Dharma Megha*, the cloud of virtue. All the great prophets of the world whom history has recorded had this. They had found the whole foundation of knowledge within themselves. Truth to them had become real. Peace and calmness, and perfect purity became their own nature, after they had given up all these vanities of powers.

29. From that comes cessation of pains and works.

When that cloud of virtue has come, then no more is there fear of falling, nothing can drag the *Yogī* down. No more will there be evils for him. No more pains.

30. Then knowledge, bereft of covering and impurities, becoming infinite, the knowable becomes small.

Knowledge itself is there; its covering is gone. One of the Buddhistic scriptures sums up what is meant by the Buddha (which is the name of a state). It defines it as infinite knowledge, infinite as the sky. Jesus attained to that state and became the Christ. All of you will attain to that state, and knowledge becoming infinite, the knowable becomes small. This whole universe, with all its knowable, becomes as nothing before the *Puraṣa*. The ordinary man thinks himself very small, because to him the knowable seems to be so infinite.

31. Then are finished the successive transformations of the qualities, they having attained the end.

Then all these various transformations of the qualities, which change from species to species, cease for ever.

32. The changes that exist in relation to moments, and which are perceived at the other end (at the end of a series) are succession.

Patanjali here defines the word succession, the changes that exist in relation to moments. While I am thinking, many moments pass, and with each moment there is a change of idea, but we only perceive these changes at the end of a series. So, perception of time is always in the memory. This is called succession, but for the mind that has realised omnipresence all these have finished. Everything has become present for it; the present alone exists, the past and future are lost. This stands controlled, and all knowledge is there in one second. Everything is known like a flash.

33. The resolution in the inverse order of the qualities, berfect of any motive of action for the *Puruṣa*, is *Kaivalya*, or it is the establishment of the power of knowledge in its own nature.

Nature's task is done, this unselfish task which our sweet nurse Nature had imposed upon herself. As it were, she gently took the self-forgetting soul by the hand, and showed him all the experiences in the universe, all manifestations, bringing him higher and higher through various bodies, till his glory came back, and he remembered his own nature. Then the kind mother went back the way she came, for others who have also lost their way in the trackless desert of life. And thus she is working, without beginning and without end. And thus through pleasure and pain, through good and evil, the infinite river of souls is flowing into the ocean of perfection, of self-realisation.

Glory unto those who have realised their own nature. May their blessings be on us all!

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APPENDIX
REFERENCES TO YOGA

Svetāśvatara Upaniṣad

Chapter II.

6. When the fire is churned, where the air is controlled, where the flow of *Soma* becomes plentiful there a (perfect) mind is created.

8. Placing the body in which the chest, the throat, and the head are held erect, in a straight posture, making the organs enter the mind, the sage crosses all the fearful currents by means of the raft of *Brahman*.

9. The man of well regulated endeavours controls the *Prāṇa*, and when it has become quieted breathes out through the nostrils. The persevering sage holds his mind as a charioteer holds the restive horses.

10. In (lonely) places, as mountain caves, where the floor is even, free of pebbles or sand, where there are no disturbing noises from men or waterfalls, in places helpful to the mind and pleasing to the eyes, *Yoga* is to be practiced (mind is to be joined).

11. Like snowfall, smoke, sun, wind, fire, firefly, lightning, crystal, moon, these forms, coming before, gradually manifest the *Brahman* in *Yoga*.

12. When the perceptions of *Yoga*, arising from earth, water, light, fire, ether, have taken place, then *Yoga* has begun. Unto him does not come disease, nor old age, nor death, who has got a body made up of the fire of *Yoga*.

13. The first signs of entering *Yoga* are lightness, health, the skin becomes smooth, the complexion clear, the voice beautiful, and there is an agreeable odour in the body.

14. As gold or silver, first covered with earth, etc., and then burned and washed, shines full of light, so the embodied man seeing the truth of the *Ātman* as one, attains the goal and becomes sorrowless.

Yājnavalkya, quoted by Śankara.

"After practising the postures as desired, according to rules, then, O *Gārgī*, the man who has conquered the posture will practice *Prāṇāyāma*.

"On the seat of earth, spreading the *Kuśa* grass, and over it a skin, worshipping *Ganapati* with fruits and sweetmeats, seated on that seat, placing the opposite hands on the knees, holding the throat and head in the same line, the lips closed and firm, facing the east of the norht, the eyes fixed on the tip of the nose, avoiding too much food or fasting, the *Nādis* should be purified according to the above-mentioned rule, without which the practice will be fruitless, thinking of the (seed-word) *Hum*, at the junction of the *Pingalā* and *Iḍā* (the right and the left nostrils), the *Iḍā* should be filled with external air in twelve *Mātrās* (seconds), then the *Yogī* meditates fire in the same place and the word '*Rang*,' and while meditating thus, slowly rejects the air through the *Pingalā* (right nostril). Again filling in through the *Pingalā* the air should be slowly rejected through the *Iḍā*, in the same way. This should be practices for three or four years, or three or four months, according to the

directions of a *Guru*, in secret (alone in a room) in the early morning, at midday, in the evening, and at midnight (until) the nerves become purified, and these are the signs; lightness of body, clear complexion, good appetite, hearing of the *Nāda*. Then should be practiced *Prāṇāyāma*, composed of *Rechaka* (exhalation), *Kumbhaka* (retention), and *Pūraka* (inhalation). Joining the *Prāṇa* with the *Apāna* is *Prāṇāyāma*.

"In sixteen *Mātrās* filling the body from the head to the feet in thirty-two *Matrās* to be thrown out, with sixty-four the *Kumbhaka* should be made.

"There is another sort of *Prāṇāyāma* in which, with sixteen *Mātrās*, the body is to be filled, then the *Kumbhaka* is to be made with sixty-four, and with thirty-two is should be rejected.

"By *Prāṇāyāma* impurities of the body are thrown out; by *Dhāraṇā* the impurities of the mind; by *Pratyāhāra* impurities of attachment, and by *Samādhi* is taken off everything that hides the lordship of the Soul.

Sānkhya

Book III.

29. By the achievement of meditation, there are to the pure one (the *Puraṣa*) all powers like nature.

30. Meditation is the removal of attachment.

31. It is perfected by the suppression of the modifications.

32. By meditation, posture and performance of one's duties, it is perfected.

33. Restraint of the *Prāṇa* is by means of expulsion and retention.

34. Posture is that which is steady and easy.

36. Also by non-attachment and practice, meditation is perfected.

74. By reflection on the principles of nature, and by giving them up as "not It, not It," discrimination is perfected.

Book IV.

3. Repetition, instruction is to be repeated.

5. As the hawk becomes unhappy if the food is taken away from him, and happy if he gives if up himself (so he who gives up everything voluntarily is happy).

6. As the snake is happy in giving up his old skin.

8. That which is not a means of liberation is not to be thought of; it becomes a cause of bondage, as in the case of *Bharata*.

9. From the association of many things there is obstruction to meditation, through passion, etc., like the shell bracelet on virgin's hand.

10. It is the same, even in the case of two.

11. The hopeless are happy, like the girl *Pingalā*.

13. Although devotion is not to be given to many institutes and teachers, the essence is to be taken from them all, as the bee takes the essence from many flowers.

14. One whose mind has become concentrated like the arrowmakers', does not get his meditation disturbed.

15. Through transgression of the original rules there is non-attainment of the goal, as in other worldly things.

19. By continence, reverence, and devotion to *Guru*, success comes after a long time (as in the case of *Indra*.)

20. There is no law as to time, as in the case of *Vāmadeva*.

24. Or through association with one who has attained perfection.

27. Not by enjoyments is desire appeased even with the sages (who have practiced *Yoga* for long).

Book V.

128. The *Siddhis* attained by *Yoga* are not to be denied, like recovery through medicines etc.

Book VI.

24. Any posture which is easy and steady is an *Āsana*; there is no other rule.

Vyāsa Sūtra

Chapter IV., Section 1.

7. Worship is possible in a sitting posture.

8. Because of meditation.

9. Because the meditating (person) is compared to the immovable earth.

10. Also because the *Smṛttis* say so.

11. There is no law of place: whereever the mind is concentrated, there worship should be performed.

These several extracts give an idea what other systems of Indian Philosophy have to say upon Yoga.

GLOSSARY
OF TECHNICAL TERMS

A FEW SIMPLE HELPS TO PRONUNCIATION

ā like *a* in f*a*r;	*ū* like *oo* in t*oo*;
a almost like *u* in b*u*t;	ś like *sh* in *sh*ip;
e like *a* in n*a*me;	*ch* like *ch* in ri*ch*;
ī like *ee* in *see*;	*ai* like *i* in l*i*ne.

No attempt is made to give the finer distinctions of Sanskrit pronunciation, as a thorough knowledge of the language would be needed to grasp them.*

In this glossary are to be found words commonly used in books and pamphlets on Vedānta, as well as those that are employed in this volume.†

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* [Suffice to say that Sanskrit makes many phonetic distinctions which are not made in English and cannot be easily represented in the Latin alphabet; hence in writing Sanskrit words in transliteration it is usual to employ stress and diacritical marks (bars over letters, dots below, *etc.*) to represent these. *ri* in the printed text has been generally replaced by *ṛ*; it represents ऋ, the short cerebral vowel which has no real English equivalent, *ri* being only a rough approximation to its sound. For a basic introduction to Sanskrit orthography and phonetics, see Charles Wilkner, *A practical Sanskrit introductory*, online at `ftp://ftp.nac.ac.za/wilkner/` — T.S.]

† [*i.e.* in both *Raja Yoga* and *Bhakti Yoga*; this glossary did not appear in the original edition of *Raja Yoga*, but is taken from an 1899 volume which included *Raja Yoga* and *Bhakti Yoga* as well as one of the essays from *Jñana Yoga*. — T.S.]

GLOSSARY

Abhaya. . . . . Fearlessness.

Abhāva. . . . . Bereft of quality

Abheda. . . . . Non-separateness; sameness; without distinction.

Abhidhya . . . . . Not coveting others' goods, not thinking vain thoughts, not brooding over injuries received from others.

Abhigāta . . . . . Impediment.

Abhimāna . . . . . Pride.

Abhinivesa . . . . . Practices.

Āchārya . . . . . Great spiritual teacher.

Ādarsa . . . . . A mirror—a term sometimes used to denote the finer power of vision developed by the *Yogi*.

Ādhidaivika . . . Supernatural.

Adhīkari . . . . . One qualified as a seeker of wisdom.

Aditi . . . . . The infinite, the goddess of the sky.

Āditya . . . . . The Sun.

Ādityas. . . . Twelve planetary spirits.

Adharma . . . . . Absence of virtue; unrighteousness.

Adrogha . . . . . Not injuring.

Adrogha-Vāk . . . One who does not harm others even by words.

Advaita . . . . . (*A-dvaita*) Non-dualism. The monistic system of Vedānta philosophy.

Advaitin . . . . . A follower of *Advaita*.

Adhyāsa . . . . . Reflection, as the crystal reflects the colour of the object before it. Super-imposition of qualities of one object over another, as of the snake on the rope.

Agni	The god of fire. Later, the Supreme God of the Vedas.
Aham	"I."
Aham-Brahmāsmi . .	"I am Brahman."
Ahamkāra	Egoism. Self-consciousness.
Ahāra	Gathering in,—as food to support the body or the mind.
Ahimsā.	Non-injuring in thought, word, or deed.
Ahimsaka	One who practices *Ahimsā*.
Ājnā	The sixth lotus of the *Yogīs*, corresponding to a nerve-centre in the brain, behind the eyebrows. Divine perception.
Ājnāta	One who has attained divine wisdom.
Ākāśa	The all-pervading material of the universe.
Akbar	Mogul Emperor of India, 1542-1605.
Akhanda	Undivided.
Akanda-Satchidānanda	"The undivided Existence-Knowledge-Bliss Absolute."
Ālambana	Objective contemplation. The things which are supports to the mind in its travel Godwards.
Amritatvam . . .	Immortality.
Anāhata	lit. "unstruck sound." The fourth lotus of the *Yogīs* in the *Suśumnā*, opposite the heard.
Ananda	Bliss.
Ananya-Bhakti. . .	Worship of one particular Deity in preference to all others. In a higher sense, it is seeing all Deities as but so many forms of the One God. Singleness of love and worship.
Anavasāda. . . .	Cheerfulness, not becoming dejected. Strength, both mental and physical.

Animā . . . . . Attenuation.

Antahkarana . . . Internal organ. The mind with its three functions, the cognitive faculty, the determinative faculty, and the egoism.

Antaryāmin . . . The name of *Iśvara*,—meaning, He who knows everything that is going on within (*antara*) every mind.

Antarārāma . . . The *Yogī* who rests in the final contemplation of the Supreme Lord (*Iśvara*).

Anubhava . . . . Realisation.

Anuddharsa . . . Absence of excessive merriment.

Anumāna . . . . Inference.

Anurakti . . . . The attachment that comes after the knowledge of the nature of God.

Anurāga . . . . Great attachment to *Iśvara*.

Anuvdda . . . . A statement referring to something already known.

Apakshiyate . . . To decay.

Apānā . . . . . One of the five manifestations of *prāṇa*. The nerve-current in the body which governs the organs of excretion.

Aparapratyaksha . . Super-sensuous perception.

Aparāvidyā . . . Lower knowledge; knowledge of externals.

Aparigraha. . . . Non-receiving of gifts; not indulging in luxuries.

Apas . . . . . One of the elements; water; liquid.

Aprātikālya . . . State of sublime resignation.

Āpta . . . . . One who has attained to realisation of God; one who is self-illumined.

Āptavakyam . . . Words of an *Apta*.

Apura . . . . . Merit.

Āranyakas . . . . The ancient *Rishis*, dwellers in the forest; also a name given to the books composed by them.

Ariṣtha . . . . . Portents or signs by which a *Yogī* can foretell the exact time of his death.

Ārjavam . . . . . Straight-forwardness.

Arjuna . . . . . The hero of the *Bhagavad Gītā*, to whom Krishna (in the form of a charioteer) taught the great truths of the Vedānta Philosophy.

Artha . . . . . Meaning.

Arthavattva . . . Fruition.

Arūpa . . . . . (*A-rūpa*) Without form.

Āryavarta . . . . The land of the Aryans. The name applied by the Hindus to Northern India.

Asamprajnata . . . The highest super-conscious state.

Āsana . . . . . Position of the body during meditation.

Asat . . . . . Non-being or existence. Opposite of *Sat*. Applied to the changing exist-ence of the universe.

Asmitā . . . . . Non-discrimination.

Aśoka . . . . . A noted Buddhist King, 259-222 B.C.

Āśrama . . . . . Hermitage.

Asvāda . . . . . lit. "taste,"—applied to the finer faculty of taste developed by the *Yogī*.

Asteyam . . . . . Non-stealing.

Asti . . . . . To be, or exist.

Atharva Veda . . . That portion of the *Veda* which treats of psychic powers.

Athata Brahma-jijnāśā. "Then therefore, the enquiry into *Brahman*." [*Vedānta Sutra*, 1–1–I.]

Atikrānta-Chavaniya . The stage of meditation which ends with what is called "Cloud (or Showerer) of Virtue" *Samādhi*.

Atithi . . . . . A guest.

Ātman . . . . . The Eternal Self.

Avarana . . . . . Coverings (of the mind).

Avatāra . . . . A divine Incarnation.

Avidyā . . . . . Ignorance.

Avritti-rasakrit-upadecat "Repetition (of the mental functions of knowing, meditating, etc., is required) on account of the text giving instructions more than once." [*Vedānta Sutra*, 1–1–IV.]

Avyaktam . . . . Indiscrete; undifferentiated. Stage of nature, where there is no manifestation.

Bāhya-Bhakti . . . External devotion (as worship through rites, symbols, ceremonials, etc., of God).

Bandha . . . . Bondage.

Banyan-Tree . . . (*Ficus Indica*) Indian fig tree; the branches drop roots to the ground, which grow and form new trunks.

Bhagavad-Gītā. . . "The Holy Song." A gem of Indian literature containing the essence of the *Vedānta* Philosophy.

Bhagavān . . . . *lit*. "Possessor of all powers." A title meaning Great Lord.

Bhagavān Rāmakṛṣṇa . A great Hindu prophet and teacher of the 19th century, 1835-1886. [See "Life and Sayings of *Śrī Rāma-kṛṣṇa*" by F. Max Müller. London, 1898. Longmans, Green & Co., and Charles Scribner's Sons. New York.]

Bhāgavata-Purāṇa. . One of the principal *Purāṇas*.

Bhakta . . . . . A great lover of God.

Bhakti . . . . . Intense love for God.

Bhaki-Yoga . . . Union with the Divine through devotion.

Bharata . . . . A great Yogi who suffered much from his excessive attachment to a deer which he brought up as a pet.

Bhāshya . . . . A commentary.

Bhautika . . . . Pertaining to the Bhutas, or elements.

Bhāvanā . . . . Pondering; meditation.
Bheda . . . . . Separateness.
Bhikshu . . . . A religious mendicant, a term now usually applied to the Buddhist monks.
Bhoga . . . . . Enjoyment of sense objects.
Bhoja . . . . . The annotator of the Yoga Aphorisms.
Brahmā . . . . The Creator of the Universe.
Brahmacharya . . . Chastity in thought, word and deed.
Brahmachārin . . . One who has devoted himself to continence and the pursuit of spiritual wisdom.
Brahman . . . . The One existence, the Absolute.
Brahmaloka . . . The world of *Brahmā*, the highest heaven.
Brāhmaṇa . . . . A "twice-born man," a Brahmin.
Brāhmaṇas . . . Those portions of the *Vedas* which state the rules for the employment of the hymns at the various ceremonials. Each of the four Vedas has its own *Brahmaṇa*.
Brahma-Sutra-Bhāshya Commentary on the aphorisms of *Vedānta*.
Brahmavādin . . . Teacher of *Brahman*, one who speaks or teaches of *Brahman* or Absolute Being.
Brahmayoga . . . The *Yoga* which leads to the realisation of the *Brahman*. (Chap. VIII of the *Bhagavad Gītā* is called by that name).
Brahmin . . . . An Anglicised form of *Brāhmaṇa*, a member of the *Brāhmaṇa* caste.
Buddha . . . . . *lit*. "The Enlightened," the name given to one of the greatest Incarnations recognised by the Hindus, born sixth century B.C.
Buddhi. . . . . The determinative faculty.

Chaitanya . . . . Pure intelligence. Name of a great Hindu sage (born 1485) who is regarded as a Divine Incarnation.

Chāndogya Upanishad. One of the oldest *Upanishads* of the *Sāma-Veda*.

Chārvāka . . . . A materialist.

Chidākāśā . . . . The space of knowledge, where the Soul shines in its own nature.

Chitta . . . . . "Mind-stuff." (The fine material out of which the mind has been manufactured)

Chittākāśā . . . . The mental space.

Dakshimā . . . . Offering made to a priest, or teacher, at religious ceremonies.

Dama . . . . . Control of the organs.

Dāna . . . . . Charity.

Dāsya . . . . . "Servantship;" the state of being a devoted servant of God.

Dayā . . . . . Mercy, compassion, doing good to others without hope of return.

Deha . . . . . Matter, gross body.

Devadatta . . . . "God-given."

Devas . . . . . The "shining ones," semi-divine beings representing states attained by workers of good.

Devaloka . . . . Abode of the gods.

Devayāna . . . . The path which leads to the sphere of the gods, or the different heavens.

Devī-Bhāgavata . . One of the *Purāṇas*, which describes the deeds of the Divine Mother.

Dhāranā . . . . Holding the mind to one thought for twelve seconds. Concentration.

Dharma . . . . Virtue. Religious duty.

Dharma-megha . . "Cloud of virtue" (applied to a kind of *Samādhi*).

Dhyāna . . . . Meditation.
Dhyānamārga . . . The way to knowledge through meditation.
Dvandas . . . . Dualities in nature, as heat and cold, pleasure and pain, etc., etc.
Dvesha . . . . . Aversion.
Dyāva-Prithivī . . . Heaven (and) Earth.
Ekāgra . . . . . Concentrated state of mind.
Ekam . . . . . One.
Eka-Niṣṭhā . . . . Intense devotion to one's chosen ideals.
Ekānta-Bhakti . . . Singleness of love and devotion to God.
Ekātma-Vadam . . Monism. The theory, according to which there is only on intelligence Entity. Pure idealism.
Ekāyana . . . . The one stay or support of all things,—hence the Lord.
Ganapati . . . . One of the Hindu deities.
Gaṇeśa . . . . . God of wisdom and "remover of obstacles." He is always invoked at the commencement of every important undertaking.
Gārgi . . . . . A woman-sage mentioned in the *Upanishads*. She practiced Yoga and attained to the highest super-conscious state.
Gauni . . . . . Preparatory stage of *Bhakti-Yoga*.
Gāyatri . . . . . A certain most holy verse of the *Vedas*.
Ghata . . . . . A jar.
Gopīs . . . . . Shepherdesses, worshippers of *Kṛṣṇa*.
Grahama . . . . Sense-perception.
Grihastha . . . . A householder, head of a family.
Gunas . . . . . Qualities, attributes.
Guru . . . . . *lit*. "the dispeller of darkness." A religious teacher who removes the ignorance of the pupil. The real *guru* is a transmitter of the spiritual impulse that quickens the spirit and awakens a genuine thirst for religion.

Hamsa . . . . . The *Jīva*, or individual soul.
Hanumān . . . . . The great *Bhakta* hero of the *Rāmāyana*.
Hari . . . . . *lit*. "One who steals the hearts and reason of all by his beauty," hence the Lord, a name of God.
Haṭha Yoga . . . . The science of controlling body and mind, but with no spiritual end in view, bodily perfection being the only aim.
Haṭha-Yogī (or Yogin) . One who practices *Haṭha Yoga*.
Hiranyagarbha. . . . lit. "golden wombed." Applied to *Brahmā*, the Creator, as producing the universe out of Himself.
Hum . . . . . A mystic word used in meditation as symbolic of the highest Bliss.
Iḍā . . . . . The nerve current on the left side of the spinal cord; the left nostril.
Indra . . . . . Ruler of the gods.
Indriyāni . . . . . Sense organs.
Indriyas . . . . . The internal organs of perception.
Iśāna . . . . . One of the *devas*.
Ishtam . . . . . Chosen ideal (from "*ish*," to wish). That aspect of God which appeals to one most.
Ishta Nisthā . . . Devotion to one ideal.
Ishtāpūrta . . . . The works which bring as reward the enjoyments of the heavens.
Iśvara . . . . . The Supreme Ruler; the highest possible conception through reason, of the Absolute, which is beyond all thought.
Iśvarapranidhāna . . Meditation on *Iśvara*.
Iśvara Pranidhānādvā . A *Sūtra* of *Patanjali*—entitled "By worship of the Supreme Lord."
Jada . . . . . Inanimate.
Jāgrati . . . . . Waking state.
Jāti . . . . . Species.

Jāyate . . . . . To be born.

Jīva . . . . . The individual soul. The one Self as appearing to be separated into different entities; corresponding to the ordinary use of the word "*soul*."

Jivatman . . . . The *Ātman* manifesting as the *Jīva*.

Jīvan Mukta . . . lit. "Living Freedom." One who has attained liberation (*Mukti*) even while in the body.

Jnāna . . . . . Pure intelligence. Knowledge.

Jnāna-chaksu . . . One whose vision has been purified by the realisation of the Divine.

Jnānakānda . . The knowledge portion or philosophy of the *Vedas*.

Jnāna-yajna . . . "Wisdom-Sacrifice." Perfect unselfishness, purity and goodness which lead to *Jnāna*, or supreme wisdom (*Moksha*).

Jnānī [or *Jnānin*] . . One who seeks liberation through pure reason or philosophy.

Kaivalya . . . . Isolation. Oneness with Absolute Being.

Kāla . . . . . Time.

Kalpa . . . . . A cycle (in evolution).

Kalyāna . . . . Blessings.

Kāma . . . . . Desires.

Kapila . . . . . Author of the *Sānkhya* Philsophy, and the father of the Hindu Evolutionists.

Kapilavastu . . . Birthplace of *Gautama* the *Buddha*.

Kārikā . . . . . A running commentary.

Karma . . . . . Work or action, also effects of actions; the law of cause and effect in the moral world.

Karmakānda . . . The ritualistic portion of the *Vedas*.

Karamendriyas. . . Organs of action.

Karma Yoga . . . Union with the Divine through the unselfish performance of duty.

Khanda . . . . . Differentiated, or divided; division.

Klesa . . . . . Troubles.

Kṛṣṇa ["Krishna"] . . . An Incarnation of God who appeared in India about 1400 B.C. Most of his teachings are embodied in the *Bhagavad Gītā*.

Kriyā . . . . . Action, ritual, ceremonial.

Kriyamāna. . . . . The *Karma* we are making at present.

Kriyā-Yoga. . . . . Preliminary *Yoga*, the performance of such acts as lead the mind higher and higher.

Kshana. . . . . Moments.

Kshatriya . . . . . Member of the warrior (or second) caste of ancient India.

Kshetra . . . . . lit. "the perishable," also "a field." Applied to the human body (as the field of action).

Kshetrajna . . . . . The knower of *Kshetra*. (*Gītā*, Chap. XII.) The soul.

Kumbhaka . . . . . Retention of the breath in the practice of *prāṇāyāma*.

Kuṇḍalinī . . . . . lit. "the coiled-up." The residual energy, located according to the *Yogīs*, at the base of the spine, and which in ordinary men produces dreams, imagination, psychical perceptions, etc., and which, when fully aroused and purified, leads to the direct perception of God.

Kunti . . . . . The mother of the five *Pāṇḍavas*, the heroes who opposed the *Kauravas* at the battle of *Kurukshetra*, the account of which forms the principal theme of the *Mahābhārata*, the Indian epic.

Kurma . . . . . The name of a nerve upon which the *Yogīs* meditate.

Kurma-Purāna. . . . One of the eighteen principal *Purānas*.

Kuśa . . . . . A kind of Indian grass used in religious rites.

Madhubhumiba . . The second stage of the *Yogī* when he gets beyond the argumentative condition.

Madhumati . . . *lit*. "honeyed." The state when knowledge gives satisfaction as honey does.

Mathurā . . . . Sweet. That form of *Bhakti* in which the relation of the devotee towards God is like that of a loving wife to her husband.

Madvacharya . . . Commentator of the dualistic school of the Vedānta philosophy.

Mahat . . . . . *lit*. "The great one." Cosmic intelligence.

Mahattattva . . . Great principle. The ocean of intelligence evolved first from indiscrete nature, according to *Sānkhya* philosophy.

Mahāyoga . . . . Seeing the Self as one with God.

Maitrīya . . . . *lit*. "Full of compassion." The name of a Hindu sage.

Manas . . . . . The deliberative faculty of the mind.

Mantra. . . . . Any prayer, holy verse, sacred or mystic word recited or contemplated during worship.

Mantra-drashtā . . "Seer of thought." One possessed of super-sensuous knowledge.

Manipūra . . . . *lit*. "Filled with jewels." The third lotus of the *Yogīs*, opposite the navel (in the *Suśumnā*).

Matras . . . . . Seconds.

Matha . . . . . Monastery.

Mathurā [now known as "*Muttra*"] . . . Birth-place of *Kṛṣṇa*.

Maya . . . . . Mistaking the unreal and phenomenal for the real and eternal [noumenal?]. Commonly translated "illusion". (*lit.* "which baffles all measurement.")

Mimānsā . . . . lit. "Solution of a problem." One of the six schools of Indian philosophy.

Moksha . . . . . Freedom, liberation (*Mukti*).

Moksha-dharma . . The virtues which lead to liberation of the soul.

Mṛtyu . . . . . Death. Another name for *Yama*.

Mukti . . . . . Emancipation from rebirth

Mūlādhāra. . . . . The basic lotus of the *Yogīs*.

Mumukśutvam . . . Desire for liberation.

Mundaka-Upanishad . One of the twelve principal *Upanishads*.

Muni . . . . . A (religious) sage.

Nāda . . . . . Sound, finer than is heard by our ears.

Nāda-Brahma . . . The "sound-*Brahman*." The *Om*, that undifferentiated Word, which has produced all manifestation.

Nāḍi . . . . . A tube along which something flows—as the blood currents, or nervous energies.

Nāḍi-suddhi . . . *lit*. "Purification of the channel through which the nerve currents flow." One of the elementary breathing exercises.

Naiśthika . . . . One possessed of a singleness of devotion towards a high ideal of life.

Namah. . . . . Salutation.

Nāma-rūpa. . . . Name and form.

Nāmaśakti . . . . The power of the name of God.

Nārada. . . . . The great "god-intoxicated" sage of ancient India, who is reputed to have possessed all the "powers" described in *Yoga* philosophy.

Nārada-Sutra . . . The Aphorisms of *Nārada* on *Bhakti*.

Nārāyama . . . . "Mover on the waters," a title of *Vishnu*.

Natarāja . . . . lit. "Lord of the stage." Sometimes used for God as the Lord of this vast stage of the universe.

"Neti, Neti". . . . . "Not this, not this."

Nimitta . . . . . Operative cause.

Nirālambana . . . *lit.* "Supportless," a very high stage of meditation, according to *Yoga* philosophy.

Nirbija . . . . . *lit.* "Without seed." The highest form of *Samādhi* or super-conscious state of the mind according to *Yoga* philosophy.

Nirguna . . . . . Without attributes or qualities.

Nirukta . . . . . Science dealing with etymology and the meaning of words.

Nirvāna . . . . . Freedom: extinction or "blowing out" of delusions.

Nirvichāra . . . . . Without discrimination.

Nirvikalpa . . . . . Changeless.

Nirvitarka . . . . . Without question or reasoning.

Nishkāmakarma . . Unselfish action. To do good acts without caring for the results.

Nitya . . . . . Permanent, eternal.

Nivritti. . . . . "Revolving away from."

Nishthā . . . . . Singleness of attachment.

Niyama . . . . . The virtues of cleanliness, contentment, mortification, study and self-surrender.

Nyāya . . . . . The school of Indian logic. The science of logical philosophy.

Ojas . . . . . *lit.* "The illuminating or bright." The highest form of energy attained by a constant practice of continence and purity.

Om or Omkāra [ॐ] . . The most holy word of the *Vedas*. A symbolic word, meaning the Supreme Being, the Ocean of Knowledge and Bliss Absolute.

*Om tat sat**. . . . *lit*. "*Om* That Existence." That Ocean of Knowledge and Bliss Absolute, the only Reality.

Pada . . . . . Foot.

Pāda . . . . . Chapter.

Parā . . . . . Supreme.

Parā-Bhakti . . . Supreme devotion.

Paramahamsa . . . Supreme soul.

Parāvidyā . . . . Highest knowledge.

Parinamate . . . To ripen.

Parjanya . . . . God of rain, and of the clouds.

Patanjali . . . . Founder of the *Yoga* School of Philosophy.

Pingalā . . . . The nerve-current on the right side of the spinal cord; also the right nostril.

Pingalā . . . . A courtesan who abandoned her vicious life and became remarkable for her piety and virtue.

Pitris . . . . . Forefathers, ancestors.

Pradhāna . . . . lit. "The chief." The principal element; a name used for nature in *Sānkya* philosophy.

Prajnā . . . . . Highest knowledge which leads to the realisation of the Deity.

Prajnājyati. . . . One who has been illumined with knowledge transcending the senses.

Prakṛti . . . . . Nature.

Prakṛtilayas . . . Souls that have got all the powers that nature has by becoming one with nature.

Prahīdda . . . . The chief of *Bhaktas*. [Devotees]

Pramāna . . . . Means of proof.

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* [This, as far as I can tell, is what the Sanskrit on the scroll on the emblem facing page 56 reads – T.S.]

Pramīya . . . . Correct cognition.
Prāṇa . . . . . The sum total of the cosmic energy, the vital forces of the body.
Prāṇāyāma . . . Controlling the *Prāṇa*.
Prāṇidhāna . . . Unceasing devotion.
Prārabdha . . . . The works or *Karma* whose fruits we have begun to reap in this life.
Prasankhyāna . . . Abstract contemplation.
Prathamakalpika . . Argumentative condition of the conscious *Yogī*.
Pratibhā . . . . Divine illumination.
Pratīka. . . . . *lit*. "Going towards." A finite symbol standing for the infinite *Brahman*.
Pratimā . . . . The use of images as symbols.
Prativishaya . . . That which is applied to the different objects, *i.e.*, the organs of sense.
Pratyāhāra. . . . Making the mind introspective.
Pratyagātman . . . The internal self; the self-luminous.
Pratyaksham . . . Direct perception.
Pravritti . . . . "Revolving towards."
Pritti . . . . . Pleasure in God.
Prithivī. . . . . One of the elements; earth; solids.
Pūraka. . . . . Inhalation.
Purāṇas . . . . Writings containing the Hindu mythology.
Puraśa . . . . . The Soul.
Pūrva-paksha . . . The *prima facie* view.
Qu'ran . . . . . The Mahommedan Scriptures.
Rāga . . . . . Attachment to those things that please the senses.
Rāgānugā . . . . The highest form of love and attachment to the Lord.
Rāja . . . . . lit. "To shine." Royal.
Rajas . . . . . Activity. One of the three principles which form the essence of nature.

Rāja Yoga . . . . *lit.* "Royal *Yoga*." The science of conquering the internal nature, for the purpose of realising the Divinity within.

Rākshasa . . . . A demon.

Rāmanjua . . . . A noted commentator of the *Vishiśt-advaita* School of Philosophy (qualified monistic).

Rāma . . . . . An Incarnation of God, and hero of the celebrated epic—the "*Rāmāyana*."

Rāmāyana . . . .. A celebrated Indian epic poem written by Valmiki, a sage.

Rang . . . . . A symbolic word for the highest wisdom.

Rasāyanas . . . . The alchemists of ancient India.

Rechaka . . . . Exhalation.

Ṛg-Veda . . . . Oldest portion of the *Vedas*, composed of hymns.

Rishi . . . . . *lit.* "Seer of *mantras*" (thoughts). One possessed of super-sensuous knowledge.

Ritambharāprajna . . One whose knowledge is truth-supporting.

Rudra . . . . . A name of a Vedic god.

Śabda . . . . . Sound.

Śabdabrahima . . . The creative word corresponding to the *Logos*.

Śabda Nishtham Jagat "Through sound the world stands."

Sabija Yoga . . . "Seeded" meditation (that is where all seeds of future *Karma* are not yet destroyed).

Saguna. . . . . . With qualities.

Saguna-Brahma . . The qualified or lower Brahman.

Sarguna-vidyā . . . Qualified knowledge.

Sahaśrāra . . . . The "thousand-petalled lotus," a figurative expression of the *Yogīs* describing the brain.

Sakhya. . . . . Friendship.

Śakti . . . . . Power.

Sālokya . . . . Dwelling in the presence of God.

Sama . . . . . Not allowing the mind to externalise.

Sāma-Veda. . . . . The hymn portion of the *Veda*, or that portion which was sung during the ceremonies.

Samādhi . . . . Super-consciousness.

Samādhāna . . . Constant practice.

Samāna . . . . The nerve current that controls the function of digestion.

Śāmānyatadrishta . . Inference based on superficial reasoning.

Samāpatti . . . . *lit*. "Treasures." Used in *Yoga* philosophy to indicate the different stages of meditation.

Samaṣṭi . . . . The universal.

Sāmipya . . . . Closeness to God.

Samprajnāta . . . The first stage of super-consciousness which comes through deep meditation.

Samsāra . . . . Endless cycle of manifestation.

Samskāras . . . . Impressions in the mind-stuff that produce habits.

Samyama . . . . lit. "Control." In the *Yoga* philosophy it is technically used for that perfect control of the powers of the mind, by which the *Yogī* can know anything in the universe.

Sānandam . . . . The "blissful *Samādhi*." The third step of the *samprajnāta samādhi*. The object of meditation in this state is the "thinking organ" bereft of activity and dullness. (*Rajas* and *Tamas*.)

Sanchita . . . . The stored up, past *Karma*, whose fruits we are not reaping now, but which we shall have to reap in the future.

Sāndilya . . . . Writer of the Aphorisms of Divine Love (*Bhakti*) from the *Advaita* point of view.

Śankarāchārya. . . The great exponent and commentator of the non-dualistic school of Vedanta. He is supposed to have lived in India about the eighth century A.D.

Sānkhya . . . . . lit. "That which reveals perfectly." The name of a famous system of Indian philosophy, founded by the great sage Kapila.

Sankocha . . . . . Shrinking, contraction or non-manifestation.

Sannyāsa . . . . . Complete renunciation of all worldly position, property and name.

Sannyāsin . . . . . One who makes *Sannyāsa*, and lives a life of self-sacrifice, devoting himself entirely to religion.

Sānta . . . . . Peaceful or gentle love.

Sānta-Bhakta . . . A devotee who has attained to peace through the path of Divine love.

Sāntih . . . . . Peace.

Santośa . . . . . Contentment.

Sarupya . . . . . Growing like God.

Śāstra . . . . . Books accepted as Divine authority. Sacred Scriptures.

Sat. . . . . Existence-absolute.

Satchidānanda. . . "Existence—Knowledge—Bliss Absolute."

Sattva . . . . . Illumination material. One of the three principles which form the essence of nature.

Sattva-purshānvatākhyati The perception of the Self as different from the principles of nature.

Sāttvika . . . . . Having the *Sattva* quality highly developed, hence one who is pure and holy.

Satyam. . . . . Truthfulness.

Saucham . . . . . Cleanliness.

Savichāra . . . . . With discrimination. (A mode of meditation)

Savitarka . . . . . Meditation with reasoning or question.

Sāyujya . . . . . Union with Brahman.

Sākshi . . . . . Witness.

Siddha-Guru . . . . A teacher who has attained *Mukti*.

Siddhānta . . . . . Decisive knowledge.

Siddhas . . . . . Semi-divine beings, or *Yogīs*, who have attained supernatural powers.

Siddhis . . . . . The supernatural powers which come through the practice of *Yoga*.

Śikshā . . . . . The science dealing with pronunciation and accents.

Śishya . . . . . A student or disciple of a *Guru*.

Ṣiva . . . . . The "Destroyer" of the Hindu trinity. Sometimes regarded in the Hindu mythology as the One God.

Ṣivoham . . . . . "*I am Ṣiva*" (or eternal bliss).

Sloka . . . . . Verse.

Smṛti . . . . . (1) Memory. (2) Any authoritative religious book, except the *Vedas*.

Soham . . . . . "I am He."

Soma . . . . . A certain plant, the juice of which was used in the ancient sacrifices.

Sphota . . . . . The eternal, essential material of all ideas or names, which makes words possible, yet is not any definite word in a fully formed state. The inexpressible Manifestor behind all the expressed, sensible universe. The power through which the Lord creates the universe. Its symbol is the eternal *Om*.

Śrāddhā . . . . . Strong faith in religion.

Śravana . . . . . (1) Hearing, the ears. (2) The finer power of hearing developed by the *Yogī*.

Śrī	Holy, or blessed.
Śrī Bhāshya . . .	Name of the qualified non-dualistic commentary of Vedānta by *Ramanuja*.
Śrotiyas	*lit*. "High born," or born of a noble family. The Hindu students who know the *Vedas* by heart.
Śruti	The *Vedas*, so called because transmitted orally from father to son in ancient times. The *Vedas* are regarded by all orthodox Hindus as Divine revelation and as the supreme authority in religious matters.
Sthiti	Stability.
Sthula Śarira . . .	Gross body.
Śukshma Śarira [sometimes called "*Linga Śarira*"] . . .	Fine or subtle body.
Śunya Vāda . . .	Doctrine of the void, nihilism.
Śushupti	Deep, dreamless sleep.
Suśumnā	The name given by the *Yogīs* to the hollow canal which runs through the centre of the spinal cord.
Sūtra	*lit*. "Thread." Usually means aphorism.
Svādhisthāna . . .	*lit*. "Abode of Self." Second lotus of the *Yogīs*, between base of spine and the navel.
Svādhyaya	Study.
Svāhā!	"May it be perpetuated," or "so be it." An expression used in making obltation.
Svapna.	The dream state.
Svapneśvara . . .	Commentator of the Aphorisms of *Sāndilya.*
Svasti	A blessing, meaning "Good be unto you."
Svāti	Name of a star
Svarga	Heaven.

Svāmi	A title meaning "master" or "spiritual teacher."
Śvetāsvatara-Upaniṣad	One of the chief *Upaniṣads* of the *Yajur-Veda*.
Tadīyatā	*lit.* "His-ness." The state when a man has forgotten himself altogether, in his love for the Lord, and does not feel that anything belongs to him personally.
Tamas	"Darkness," intertia.
Tanmātras	Fine material.
Tantras	Books held to be sacred by a certain sect in India.
Tantrīkas	Followers of the *Tantras*.
Tapas	Controlling the body by fasting or other means. Austerity.
Tāraka	Saviour.
Tarka	Question or reasoning.
"Tat tvam asi" . . .	"That thou art."
Tattvas.	Categories, principles, truths.
Tejas	One of the elements; fire; heat.
Titikshā	Ideal forbearance. "All-sufferingness."
Trishnā	Thirst, desire.
Tulsidās	A great sage and poet who popularised the famous epic, the *Rāmāyana*, by translating it from Sanskrit into the Hindustani dialect.
Turīya	The fourth, or highest state of consciousness.
Tyāga	Renunciation.
Udāna	Nerve current governing the organs of speech, etc.
Uddhārsa	Excessive merriment.
Udgītha	lit. "That which is chanted aloud," hence the *Pravana* or *Om*.
Udgātha	Awakening the *Kundalini*.

Upādāna . . . . The material cause of the world.
Upādhi. . . . . Limiting adjunct.
Uparati . . . . Not thinking of things of the senses; discontinuing external religious observances.
Upāyapratyaya. . . A state of abstract meditation.
Uttara Gītā . . . The name of a book supposed to be related by *Śri Kṛṣṇa* for the further instruction of *Arjuna*.
Uttara Mimānsā . . Another name for the *Vedānta* philosophy, written originally in the form of aphorisms by *Vyāsa*.
Vach or Vāk . . . lit. "speech." The Word, the Logos.
Vāda . . . . . Argumentative knowledge.
Vairāgyam . . . . Non-attachment to the attractions of the senses. Renunciation.
Vaiśeshika . . . . A branch of the *Nyasa* school of philosophy; the Atomic school.
Vaishnavas. . . . The followers or worshippers of *Vishnu*, who form one of the principle Hindu religious sects.
Vāmadeva . . . . A great *Rishi* who possessed the highest spiritual enlightenment from the time of his birth.
Vānaprastha . . . The forest life. Third of the four stages into which the life of a man was divided into ancient India.
Varāha-Purāna . . One of the eighteen principle *Purānas*.
Vardhate . . . . To grow.
Vārtikam . . . . A concise explanatory note.
Varuna. . . . . The old Vedic god of the sky.
Vāsanā. . . . . A habit or tendency arising from an impression remaining unconsciously in the mind from past *Karma*.
Vāsudeva . . . . Manifestation of the highest Being.

Vātsalya . . . . . The affection of parents for children.

Vāyu . . . . . *lit*. "the vibrating." The air.

Vedanā. . . . . The fine power of feeling developed by the *Yogi*.

Vedas . . . . . The Hindu Scriptures, consisting of the *Ṛg-Veda*, the *Yajur-Veda*, the *Sama-Veda*, the *Artharva-Veda*; also the *Brahmanas* and the *Upaniṣads*; comprising the hymns, rituals and philosophy of the Hindu religion.

Vedānta . . . . . The final philosophy of the *Vedas*, as expressed in the *Upaniṣads*. The philosophical system which embraces all Indian systems of philosophy,—the monistic, the mono-dualistic and the dualistic.

Vēdāvai anantah . . A quotation from the *Vedas*, meaning "The Scriptures are infinite."

Vidcha . . . . . Disembodied, or unconscious of body.

Vidyā . . . . . Science, or knowledge.

Vidvān . . . . . One who knows.

Vijnāna . . . . . The higher knowledge.

Vikalpa . . . . . Verbal delusion, doubt, notion, fancy.

Vikaranabhāva . . Uninstrumental perception.

Vikshipta . . . . . A scattered or confused state of mind.

Vimoksha . . . . . Absence of desire. Absolute freedom.

Vinā . . . . . A stringed musical instrument of India.

Viparyaya . . . . . False conception of a thing whose real form does not correspond to that conception, as mother of pearl mistaken for silver.

Vipra . . . . . A sage who was born and bred a Brahmin.

Viraka . . . . . Intense misery due to separation from the beloved one.

Virya . . . . . Strength, energy.

Vishnu . . . . . The "Preserver" of the Hindu trinity, who takes care of the universe, and who incarnates from time to time to help mankind.

Viśishtādvaita . . . Qualified non-dualism. A school of Indian philosophy, founded by Rāmānuja, a great religious reformer, which teaches that the individual soul is a part of God.

Viśishtādvaitin. . . A follower of the above school of philosophy; a qualified non-dualist.

Viśoka . . . . . "Sorrowless."

Vivekānanda . . . "Bliss-in-discrimination."

Vitarka. . . . . Questioning or philosophical enquiry.

Viveka . . . . . Discrimination (of the true from the false).

Viśuddha . . . . . The fifth lotus of the *Yogīs*, opposite the throat (in the *Suśumnā*).

Vraja . . . . . A suburb of the city of *Muttra*, where *Kṛṣṇa* played in his childhood.

Vrindā . . . . . The attendant of the principal *Gopī*.

Vṛtti . . . . . *lit*. "The whirlpool." Wave form in the *chitta*; a modification of the mind.

Vyāna . . . . . The nerve current which circulates all over the body.

Vyāsa . . . . . *lit*. "One who expounds" (as a commentator). One *Vyāsa* was the author of the *Mahābhārata* and of the *Uttara Mīmānsā*.

Vyāsa Sūtras . . . The *Vedānta* Aphorisms by *Vyāsa*.

Vyaṣṭi . . . . . The particular (as opposed to the universal).

Vyutthāna . . . . Waking, or returning to consciousness after abstract meditation.

Yajur-Veda. . . . The ritualistic portion of the *Vedas*.

Yama . . . . . The internal purification through moral training, preparatory to *Yoga*. The god of Death, so called from his power of self-control.

Yoga . . . . . Joining; union of the lower self with the higher self, by means of mental control. Any sort of culture that leads us to God.

Yoga Sūtra. . . . . Aphorism on *Yoga*.

Yogī . . . . . One who practices *Yoga*.

Yudhisthira . . . A great Hindu Emperor who lived about 1400 B.C. He was one of the five *Pāṇḍavas*.

Yuga . . . . . A cycle or age of the world. The present cycle is known in India as the "*Kali-Yuga*" or "Iron-Age."

EDITORIAL NOTE TO THE CELEPHAÏS PRESS EDITION.

Do what thou wilt shall be the whole of the Law.

This edition of *Raja Yoga* was key-entered from a facsimile of a volume first published in 1899 under the title *Vedanta Philosophy* (besides *Raja Yoga* and the glossary it included *Bhakti-Yoga* and a short essay titled "Immortality" from *Jnana Yoga*, both here omitted). No attempt has been made to retain the pagination of that edition. As in that edition, technical Sanskrit terms are italicised. A few minor changes in punctuation have been made for the sake of clarity.

By an effort of will I have refrained from inserting any sarcastic footnotes. While I do not consider myself competent to criticise the author's exposition of Yoga teachings in their own terms, I will note that his analogies drawn from physical science appear to demonstrate a poor understanding and limited knowledge thereof (even given how physical science stood at the end of the nineteenth century e.v.) and frequently seem flawed and downright laughable (in the case of the remarks about motion on p. 203 of this edition, he can at least be excused for not having heard of Special Relativity). Further, it should not be assumed that the value of the practices taught depends on the truth of the ethical and metaphysical dogmas expounded; in particular the student might want to learn to recognise and avoid the error of exalting particular rules of practical conduct based on local social, climatic, or similar conditions, or recommended as useful adjuncts to the work at hand, into universal moral laws.

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Love is the law, love under will.

T.S.

AUGUST 2003 e.v.

November 2003. Revised based on the 1959 edition published by Advaita Ashrama, Calcutta, which also includes the Sanskrit text of Patanjali's Yoga-Aphorisms and the extracts in the Appendix (currently omitted as my knowledge of Sanskrit is insufficient to transcribe them all with any degree of reliability).

March 2007. Second proofing; a few minor transcription errors fixed, and further stylistic changes made (read: different typeface); slightly revised the above note.

Bhakti Yoga

भक्तियोग

Swami Vivekananda

Issued by Celephaïs Press, somewhere
beyond the Tanarian Hills (*i.e.*
Leeds, Yorkshire, England),
November 2003 e.v.

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BHAKTI YOGA

Swami Vivekananda

PRAYER

स तन्मयो ह्यम्टत ईशसंस्थो
ज्ञः सार्गो भुवनस्यास्य गोप्ना ।
य ईशेऽस्य जगतो नित्यमेव
नान्यो हेतुर्विद्यत ईशनाय ॥
योब्रह्माणं विदधाति पूर्वं
यो वै वेदांश्च प्रहिणोति तसमै ।
तं ह देवमात्मबुडिप्रकाशं
मुमुत्तुर्वै शरणमहं प्रपद्ये ॥

" He is the Soul of the Universe; He is immortal ; His is the Rulership; He is the All-knowing, the All-pervading the Protector of the Universe, the Eternal Ruler. None else is there efficient to govern the world eternally.

" He who at the beginning of creation projected Brahma (i.e. the universal consciousness), and who delivered the Vedas unto him—seeking liberation I go for refuge unto that Effulgent One, whose light turns the understanding towards the Âtman."

—*Shwetâshwatara-Upanishad,* VI 17, 18.

DEFINITION OF BHAKTI

BHAKTI-YOGA is a real, genuine search after the Lord, a search beginning, continuing, and ending in Love. One single moment of the madness of extreme love to God brings us eternal freedom. "Bhakti," says Nârada in his explanation of the Bhakti-aphorisms, "is intense love to God."—"When a man gets it, he loves all, hates none; he becomes satisfied for ever."—"This love cannot be reduced to any earthly benefit," because so long as worldly desires last, that kind of love does not come. "Bhakti is greater than Karma, greater than Yoga, because these are intended for an object in view, while Bhakti is its own fruition, its own means, and its own end."

Bhakti has been the one constant theme of our sages. Apart from the special writers on Bhakti, such as Shândilya or Nârada, the great commentators on the *Vyâsa-Sutras,* evidently advocates of Knowledge (Jnâna), have also something very suggestive to say about Love. Even when the commentator is anxious to explain many, if not all, of the texts so as to make them import a sort of dry knowledge, the Sutras, in the chapter on worship especially, do not lend themselves to be easily manipulated in that fashion.

There is not really so much difference between Knowledge (Jnana) and Love (Bhakti) as people sometimes imagine. We shall see as we go on, that in the end they converge and meet at the same point. So also is it with

Raja-Yoga, which, when pursued as a means to attain liberation, and not (as unfortunately it frequently becomes in the hands of charlatans and mystery-mongers) as an instrument to hoodwink the unwary, leads us also to the same goal.

The one great advantage of Bhakti is that it is the easiest, and the most natural way to reach the great divine end in view; its great disadvantage is that in its lower forms it oftentimes degenerates into hideous fanaticism. The fanatical crew in Hinduism, or Mohammedanism, or Christianity, have always been almost exclusively recruited from these worshippers on the lower planes of Bhakti. That singleness of attachment (Nishthâ) to a loved object, without which no genuine love can grow, is very often also the cause of the denunciation of everything else. All the weak and undeveloped minds in every religion or country have only one way of loving their own ideal, *i.e.* by hating every other ideal. Herein is the explanation of why the same man who is so lovingly attached to his own ideal of God, so devoted to his own ideal of religion, becomes a howling fanatic as soon as he sees or hears anything of any other ideal. This kind of love is somewhat like the canine instinct of guarding the master's property from intrusion; only, the instinct of the dog is better than the reason of man, for the dog never mistakes its master for an enemy in whatever dress he may come before it. Again, the fanatic loses all power of judgement. Personal considerations are in his case of such absorbing interest that to him it is no right or wrong; but the one thing he is always particularly careful to know is, who says it. The

same man who is kind, good, honest, and loving to people of his own opinion, will not hesitate to do the vilest deeds, when they are directed against persons beyond the pale of his own religious brotherhood.

But this danger exists only in that stage of Bhakti called *the preparatory* (गौणी). When Bhakti has become ripe and has passed into that form which is called the *supreme* (परा), no more is there any fear of these hideous manifestations of fanaticism; that soul which is overpowered by this higher form of Bhakti is too near the God of Love to become an instrument for the diffusion of hatred.

It is not given to all of us to be harmonious in the building up of our characters in this life: yet we know that that character is of the noblest type in which all these three—knowledge and love and Yoga—are harmoniously fused. Three things are necessary for a bird to fly—the two wings and the tail as a rudder for steering. Jnâna (knowledge) is the one wing, Bhakti (love) is tc the other, and Yôga is the tail that keeps up the balance. For those who cannot pursue all these three forms of worship together in harmony, and take up, therefore, Bhakti alone as their way, it is necessary always to remember that forms and ceremonials, though absolutely necessary for the progressive soul, have no other value than taking us on to that state in which we feel the most intense love to God.

There is a little difference in opinion between the teachers of knowledge and those of love, though both admit the power of Bhakti. The Jnânis hold Bhakti to be an instrument of liberation; the Bhaktas (devotees) look

upon it both as the instrument and the thing to be attained. To my mind this is a distinction without much difference. In fact, Bhakti, when used as an instrument, really means a lower form of worship, and the higher form becomes inseparable from the lower form of realisation at a later stage. Each seems to lay a great stress upon his own peculiar method of worship, forgetting that with perfect love true knowledge is bound to come even unsought, and that from perfect knowledge true love is inseparable.

Bearing this in mind, let us try to understand what the great Vedantic commentators have to say on the subject. In ex-plaining the Sutra आवृत्तिरसकृदपदेशात् (Âvritti-rasakridupadeshat), Bhagavan Shankara says, "Thus people say, 'He is devoted to the king, he is devoted to the Guru'; they say this of him who follows his Guru, and does so, having that following as the one end in view. Similarly they say, 'The loving wife meditates on her loving husband'; here also a kind of eager and, continuous remembrance is meant." This is devotion according to Shankara.

Meditation again is a constant remembrance (of the thing meditated upon), flowing like an unbroken stream of oil poured out from one vessel to another. When this kind of remembering has been attained (in relation to God) all bondages break. Thus it is spoken of in the scriptures regarding constant remembering as a means to liberation. This remembering again is of the same form as seeing, because it is of the same meaning as in the passage, 'When He who is far and near is seen, the bonds of the heart are broken, all doubts vanish, and all

effects of work disappear.' He who is near can be seen, but he who is far can only be remembered. Nevertheless, the scripture says that we have to *see* Him who is near as well as Him who is far, thereby indicating to us that the above kind of *remembering* is as good as seeing. This remembrance when exalted assumes the same form as seeing. Worship is constant remembering as may be seen from the essential texts of scriptures. Knowing, which is the same as repeated worship, has been described as constant remembering. . . . Thus the memory, which has attained to the height of what is as good as direct perception, is spoken of in the *śruti* as a means of liberation. 'This Âtman is not to be reached through various sciences, nor by intellect, nor by much study of the Vedas. Whomsoever this Âtman desires, by him is the Âtman attained, unto him this Âtman discovers Himself.' Here, after saying that mere hearing, thinking, and meditating are not the the means of attaining this Âtman, it is said, 'Whom this Âtman desires, by him the Âtman is attained.' The extremely beloved is desired; by whomsoever this Âtman is extremely beloved; he becomes the most beloved of the Âtman. So that this beloved may attain the Âtman, the Lord Himself helps. For it has been said by the Lord: 'Those who are constantly attached to Me and worship Me with love—I give that direction to their will by which they come to Me.' Therefore it is said that, to whomsoever this remembering, which is of the same form as direct perception, is very dear, because it is dear to the Object of such memory-perception, he is desired by the Supreme Âtman, by him the Supreme Âtman is attained.

This constant remembrance is denoted by the word Bhakti." So says Bhagavân Râmânuja in his commentary on the Sutra अथातो ब्रह्मजिज्ञासा.

In commenting on the Sutra of Patanjali, ईशरश्वरप्रणिधानाहा—i.e. 'Or by the worship of the Supreme Lord,' Bhoja says, "Pranidhâna is that sort of Bhakti in which, without seeking results, such as sense-enjoyments, etc., all works are dedicated to that Teacher of teachers." Bhagavan Vyâsa also, when commenting on the same, defines Pranidhâna as "the form of Bhakti by which the mercy of the Supreme Lord comes to the Yogi and blesses him by granting him his desires." According to Shandilya, "Bhakti is intense love to God." The best definition is, however, that given by the king of Bhaktas, Prahlâda:

या प्रीतिरविवेकानां विषयेष्वनपाघिनी।
त्वामुस्मरतः सा मे हृदयान्मापसर्पतु॥

—"That deathless love which the ignorant have for the fleeting objects of the senses—as I keep meditating on Thee—may not that (sort of intense) love (for Thee) slip away from my heart!" Love! For whom? For the Supreme Lord Ishwara. Love for any other being, how ever great, cannot be Bhakti; for, as Ramanuja says in his *Shri-Bhâshya* quoting an ancient Âchârya, i.e. a great teacher :

आब्रह्मरतम्बपर्घन्ताः जगदन्तर्व्यवस्थिताः।
प्राणिनः कर्मजनितसंसारवशवर्तिनः॥
यतस्ततो न ते ध्घाने ध्यानिनामुपकारकाः।
ाविद्यान्तर्गताः सवें ते हि संसारगोचराः॥

—"From *Brahmâ* to a clump of grass, all things that live in the world are slaves of birth and death caused by Karma; therefore they cannot be helpful as objects of meditation, because they are all in ignorance and subject to change." In commenting on the word Anurakti (अनुरक्ति) used by Shandilya, the commentator Swapneshwara says that it means Anu (अनु) after, and Rakti (रक्ति) attachment; i.e. the attachment, which comes of. after the knowledge of the nature and glory of God; else a blind attachment to anyone, *e.g.* to wife or children would be Bhakti. We plainly see, therefore, that Bhakti is a series or succession of mental efforts at religious realisation beginning with ordinary worship and ending in a supreme intensity of love for Ishwara.

THE PHILOSOPHY OF ISHWARA

WHO is Ishwara ? जन्माद्यस्य यतः—"From Whom is the birth, continuation, and dissolution of the universe"—He is Ishwara—"the Eternal, the Pure, the Ever-Free: the Almighty, the All- Knowing, the All-Merciful, the Teacher of all teachers;" and above all, स ईश्वरोऽनिर्वचनीयप्रे मसवढपः—"He the Lord is, of His own nature, inexpressible love."

These certainly are the definitions of a Personal God. Are there then two Gods? The "Not this, Not this," the Sat-chit-ânanda, the Existence-Knowledge-Bliss, of the philo-sopher, and this God of Love of the Bhakta? No, it is the same Sat-chit-ananda who is also the God of Love, the impersonal and personal in one. It has always to be understood that the Personal God worshipped by the Bhakta is not separate or different from the Brahman. All is Brahman, the One without a second; only the Brahman, as unity or absolute, is too much of an abstraction to be loved and worshipped; so the Bhakta chooses the relative aspect of Brahman, that is, Ishwara, the Supreme Ruler. To use a simile: Brahman is as the clay or substance out of which an infinite variety of articles are fashioned. As clay, they are all one; but form or manifestation differentiates them. Before everyone of them was made, they all existed potentially in the clay; and, of course, they are identical substantially; but when formed, and so long as the form remains, they are separate and different; the clay-mouse can never become a clay-elephant, because, as manifestations, form alone

makes them what they are, though as unformed clay they are all one. Ishwara is the highest manifestation of the Absolute Reality, or, in other words, the highest possible reading of the Absolute by the human mind. Creation is eternal, and so also is Ishwara.

In the fourth Pâda of the fourth chapter of his Sutras, after stating the almost infinite power for, and knowledge which will come to the liberated the soul after the attainment of Moksha, Vyâsa all makes the remark, in an aphorism, that none, however, will get the power of creating, ruling, and dissolving the universe, because that belongs to God alone. In explaining the Sutra it is easy for the dualistic commentators to show how it is all ever impossible for a subordinate soul, Jiva, to have the infinite power and total independence of God. The thorough dualistic commentator Madhwâchârya deals wIth thIs passage in his usual summary method by quoting a verse from the *Varâha Purâna.*

In explaining this aphorism the commentator Râmânuja says, "This doubt being raised, whether among the powers of the liberated souls is included that unique power of the Supreme One, that is, of creation etc., of the universe and even the Lordship of all, or whether, without that, the glory of the liberated consists only in the direct perception of the Supreme One, we get as an argument the following: It is reasonable that the liberated get the Lordship of the universe, because the scriptures say, 'He attains to extreme sameness with the Supreme One and all his desires are realised.' Now extreme sameness and realisation of all desires cannot be attained without the unique power of the Supreme Lord, namely, that of gov-

erning the universe. Therefore, to attain the realisation of all desires and the extreme sameness with the Supreme, we must all admit that the liberated get the power of ruling the whole universe. To this we reply that the liberated get all the powers except that of ruling the universe. Ruling the universe is guiding the form and the life and the desires of all the sentient and the non-sentient beings. The liberated ones, from whom all that veils His true nature has been removed, only enjoy the unobstructed perception of Brahman, but do not possess the power of ruling the universe. This is proved from the scriptural text, 'From whom all these things are born, by whom all that are born live, unto whom they, departing, return—I ask about It, That is Brahman.' If this quality of ruling the universe be a quality common even to the liberated, then this text would not apply as a definition of Brahma, defining Him through His rulership of the universe. The uncommon attributes alone define a thing; therefore in texts like—'My beloved boy, alone, in the beginning, there existed the One without a second. That saw and felt: "I will give birth to the many." That projected heat;' 'Brahman indeed alone existed in the beginning. That One evolved. That projected a blessed form, the Kshatra. All these gods are Kshatras—Varuna, Soma, Rudra, Parjanya, Yama, Mrityu, Ishana;' 'Âtman indeed existed alone in the beginning; nothing else vibrated; He thought of projecting the world; He projected the world after;' 'Alone Nârâyana existed; neither Brahmâ nor Ishana, nor the Dyâvâ-Prithivi, nor the stars, nor water, nor fire, nor Soma, nor the Sun. He did not take pleasure alone. He after His meditation had

one daughter, the ten organs, *etc*.;' and in others as, 'Who living in the earth is separate from the earth, who living in the Âtman, etc.'—the Shrutis speak of the Supreme One as the subject of the work of ruling the universe. . . . Nor in these descrip tions of the ruling of the universe is there any position for the liberated soul, by which such a soul may have the ruling of the universe ascribed to it." In explaining the next Sutra, Râmânuja says, "If you say it is not so, because there are direct texts in the Vedas in evidence to the contrary, these texts refer to the glory of the liberated in the spheres of the subordinate deities." This also is an easy solution of the difficulty. Although the system of Râmânuja admits the unity of the total, within that totality of existence there are, according to him, eternal differences. Therefore, for all practical purposes, this system also being dualistic, it was easy for Râmânuja to keep the distinction between the personal soul and the Personal God very clear. We shall now try to understand what the great representative of the Advaita School has to say on the point. We shall see how the Advaita system maintains all the hopes and aspirations of the dualist intact, and at the same time propounds its own solution of the problem, in consonance with the high destiny of divine humanity. Those, who aspire to retain their individual mind even after liberation, and to remain distinct, will have ample opportunity of realising their aspirations and enjoy the blessing of the qualified Brahman. These are they who have been spoken of in the *Bhâgavata Purâna* thus: "O king, such are the glorious qualities of the Lord that the sages whose only pleasure is in the Self, and from whom all fetters have fallen off, even

they love the Omnipresent with the love that is for love's sake." These are they who are spoken of by the Sânkhyas as getting merged in nature in this cycle, so that, after attaining perfection, they may come out in the next as Lords of world-systems. But none of these ever becomes equal to God (lshwara). Those who attain to that state where there is neither creation, nor created, nor creator, where there is neither knower, nor knowable, nor knowledge, where there is neither *I,* nor *thou,* nor *he,* where there is neither subject, nor object, nor relation, "there, who is seen by whom?"—such persons have gone beyond everything, to "where words cannot go nor mind", gone to that which the Shrutis declare as "Not this, Not this"; but for those who cannot, or will not reach this state, there will inevitably remain the triune vision of the one undifferentiated Brahman as nature, soul, and the interpenetrating sustainer of both—Ishwara. So, when Prahlâda forgot himself, he found neither the universe nor its cause; all was to him one Infinite, undifferentiated by name and form; but as soon as he remembered that he was Prahlâda, there was the universe before him and with it the Lord of the universe, "the Repository of an infinite number of blessed qualities." So it was with the blessed Gopis. So long as they had lost sense of their own personal identity and individuality, they were all Krishnas; and when they began again to think of Him as the One to be worshipped, then they were Gopis again, and immediately:

तासामाविरभूच्छौरिः समयमानमुखाम्बुज ।
पौताम्बरधरः सूम्वी साचान्मन्मथमन्मथः ॥

"Unto them appeared Krishna with a smile on His lotus face, clad in yellow robes and having garlands on, the embodied conqueror (in beauty) of the god of love." (*Bhâgavata Purâna*).

Now to go back to our Âchârya Shankara: "Those," he says, "who by worshipping the qualified Brahman attain conjunction with the Supreme Ruler, preserving their own mind—is their glory limited or unlimited? This doubt arising, we get as an argument: Their glory should be unlimited, because of the scriptural texts, 'They attain their own kingdom;' 'To him all the gods offer worship;' 'Their desires are fulfilled in all the worlds.' As an answer to this, Vyasa writes, 'Without the power of ruling the universe.' Barring the power of creation etc. of the universe, the other powers such as Animâ *etc*., are acquired by the liberated. As to ruling the universe, that belongs to the eter nally perfect Ishwara. Why? Because He is the subject of all the scriptural texts as regards creation etc., and the liberated souls are not mentioned therein in any connection whatsoever. The Supreme Lord indeed is alone engaged in ruling the universe. The texts as to creation *etc*., all point to Him. Besides, there is given the adjective 'ever-perfect.' Also the scriptures say that the powers Animâ *etc*., of the others are as from the search after, and the worship of, God. Therefore they have no place in the ruling of the universe. Again, on account of their possessing their own minds, it is possible that their wills may differ, and that, whilst one desires creation, another may desire destruction. The only way of avoiding this conflict is to make all wills subordinate to some one will. Therefore the conclusion is that the

wills of the liberated are dependent on the will of the Supreme Ruler."

Bhakti, then, can be directed towards Brahman only in His personal aspect. शोऽधिकतरस्तेषामव्यक्त सक्तचेरसाम्—"The way is more difficult for those whose mind is attached to the Absolute!" Bhakti has to float on smoothly with the current of our nature. True it is that we cannot have any idea of the Brahman which is not anthropomorphic, but is it not equally true of everything we know? The greatest psychologist the world has ever known, Bhagavân Kapila, demonstrated ages ago that human consciousness is one of the elements in the make-up of all the objects of our perception and conception, internal as well as external. Beginning with our bodies and going up to Ishwara, we may see that every object of our perception is this consciousness plus something else, whatever that may be; and this unavoidable mixture is what we ordinarily think of as reality. Indeed it is, and ever will be, aIl of the reality that is possible for the human mind to know. Therefore to say that Ishwara is unreal, because He is anthropomorphic, is sheer nonsense. It sounds very much like the occidental squabble on idealism and realism, which fearfu1-looking quarrel has for its foundation a mere play on the word 'real.' The idea of Ishwara covers aIl the ground ever denoted and connoted bv the word real, and Ishwara is as real as anything else in the universe; and after an, the word real means nothing more than what has now been pointed out. Such is our philosophical conception of Ishwara.

SPIRITUAL REALISATION, THE AIM OF BHAKTI-YOGA

TO the Bhakta these dry details are necessary only to strengthen his will; beyond that they are of no use to him. For he is treading on a path which is fitted very soon to lead him beyond the hazy and turbulent regions of reason, to lead him to the realm of realisation. He, soon, through the mercy of the Lord, reaches a plane where pedantic and powerless reason is left far behind, and the mere intellectual groping through the dark gives place to the daylight of direct perception. He no more reasons and believes, he almost perceives. He no more argues, he senses. And is not this seeing God, and feeling God, and enjoying God, higher than everything else? Nay, Bhaktas have not been wanting who have maintained that it is higher than even Moksha—liberation. And is it not also the highest utility? There are people—and a good many of them too—in the world who are convinced that only that is of use and utility which brings to man creature-comforts. Even Religion, God, Eternity, Soul, none of these. is of any use to them, as they do not a bring them money or physical comfort. To such, all those things which do not go to gratify the senses and appease the appetites, are of no utility. In every mind, utility, however, is conditioned by its own peculiar wants. To men, therefore, who never rise higher than eating, drinking. begetting progeny, and dying, the only gain is in sense-enjoyments; and they must wait and

go through many more births and reincarnations to learn to feel even the faintest necessity for anything higher. But those to whom the eternal interests of the soul are of much higher value than the fleeting interests of this mundane life, to whom the gratification of the senses is but like the thoughtless play of the baby, to them God and the love of God form the highest and the only utility of human existence. Thank God there are some such still living in this world of too much worldliness.

Bhakti, as we have said, is divided into the गौणी (Gauni) or the preparatory, and the परा (Para) or the supreme forms. We shall find, as we go on, how in the preparatory stage we unavoidably stand in need of many concrete helps to enable us to get on; and indeed the mythological and symbological parts of all religions are natural growths which early environ the aspiring soul and help it Godward. It is also a significant fact, that spiritual giants have been produced only in those systems of religion where there is an exuberant growth of rich mythology and ritualism. The dry fanatical forms of reli gion which attempt to eradicate all that is poeti cal, all that is beautiful and sublime, all that gives a firm grasp to the infant mind tottering in its Godward way—the forms which attempt to break down the very ridge-poles of the spiritual roof, and in their ignorant and superstitious conceptions of truth try to drive away all that is life-giving, all that furnishes the formative material to the spiritual plant growing in the human soul—such forms of religion too soon find that all that is left to them is but an empty shell, a contentless frame of words and sophistry, with perhaps a little flavour of a

kind of social scavengering or the so-called spirit of reform. The vast mass of those whose religion is like this, are conscious or unconscious materialists. The end and aim of their lives here and hereafter being enjoyment—which indeed is to them the alpha and the omega of human life, and which is their इष्टापूर्त (Ishtâ-purta—sacrifices and philanthropic works), work like street-cleaning and scavengering, intended for the material comfort of man—is, according to them, the "be-all" and "end-all" of human existence; and the sooner the followers of this curious mixture of ignorance and fanaticism come out in their true colours and join, as they well deserve to do, the ranks of atheists and materialists, the better will it be for the world. One ounce of the practice of righteousness and of spiritual Self-realisation outweighs tons of frothy talk and nonsensical sentiments. Show us one, but one, gigantic spiritual genius growing out of all this dry dust of ignorance and fanaticism: and if you cannot, close your mouths, open the windows of your hearts to the clear light of truth, and sit like children at the feet of those who know what they are talking about—the sages of India. Let us then listen attentively to what they have to say.

THE NEED OF A GURU

EVERY soul is destined to be perfect. and every being, in the end, will attain the state of perfec tion. Whatever we are now is the result of our acts and thoughts in the past; and whatever we shall be in the future will be the result of what we think and do now. But this. the shaping of our own destinies, does not preclude our receiving help from outside; nay, in the vast majority of cases such help is absolutely necessary. When it comes, the higher powers and. poss-ibilities of the soul are quickened. Spiritual life is awakened, growth is animated, and man becomes holy and perfect in the end.

This quickening impulse cannot be derived from books. The soul can only receive impulses from another soul. and from nothing else. We may study books all our lives, we may become very intellectual. but in the end we find that we have not developed at all spiritually. It is not true that a high order of intellectual development always goes hand in hand with a proportionate development of the spiritual side in man. In studying books we are sometimes deluded into thinking that thereby we are being spiritually helped; but if we analyse the effect of the study of books on ourselves, we shall find that, at the utmost, it is only our intellect that derives profit from such studies, and not our inner spirit. This inadequacy of books to quicken spiritual growth is the reason why, although almost every one of us can *speak* most wonderfully on Spiritual matters, when it comes to

action and the living of a truly spiritual life, we find ourselves so awfully deficient. To quicken the spirit, the impulse, *must* come from another soul.

The person from whose soul such impulse comes is called the Guru—the teacher; and the person to whose soul the impulse is conveyed is called the Shishya—the student. To convey such an impulse to any soul, in the first place, the soul from which it proceeds must possess the power of transmitting it, as it were, to another; and in the second place, the soul to which it is transmitted must be fit to receive it. The seed must be a. living seed, and the field must be ready ploughed; and when both these conditions are fulfilled, a wonderful growth of genuine religion takes place. "The true preacher of religion has to be of wonderful capabilities, and clever shall his hearer be"—आश्चर्यो वक्ता कुशलोऽम्य लब्धा; and when both of these are really wonderful and extraordinary, then will a splendid spiritual awakening result, and not otherwise. Such alone are the real teachers, and such alone are also the real students, the real aspirants. All others are only playing with spirituality. They have just a little curiosity awakened, just a little intellectual aspiration kindled in them, but are merely standing on the outward fringes of the horizon of religion. There is, no doubt, some value even in that, as it may in course of time result in the awakening of a real thirst for religion; and it is a mysterious law of nature that as soon as the field is ready the seed *must* and does come; as soon as the soul earnestly desires to have religion, the transmitter of the religious force *must* and does appear to help that soul. When the power that attracts the light

of religion in the receiving soul is full and strong, the power which answers to that attraction and sends in light does scome as a matter of course.

There are, however, certain great dangers in the way. There is, for instance, the danger to the receiving soul of its mistaking momentary emotions for real religious yearning. We may study that in ourselves. Many a time in our lives, somebody dies whom we loved; we receive a blow; we feel that the world is slipping between our fingers, that we want something surer and higher, and that we must become religious. In a few days that wave of feeling has passed away, and we are left stranded just where we were before. We are all of us often mistaking such impulses for real thirst after religion; but as long as these momentary emotions are thus mistaken, that continuous, real, craving of the soul for religion will not come, and we shall not find the true transmitter of spirituality into our nature. So whenever we are tempted to complain of our search after the truth, that we desire so much, proving vain, instead of so complaining, our first duty ought to be to look into our own souls and find whether the craving in the heart is real. Then in the vast majority of cases it would be discovered that we were not fit for receiving the truth, that there was no real thirst for spirituality.

There are still greater dangers in regard to the *transmitter*, the Guru. There are many who, though immersed in ignorance, yet in the pride of their hearts, fancy they know everything, and not only do not stop there, but offer to take others on their shoulders: and thus the blind leading the blind, both fall into the ditch.

अविद्यायामन्तरे वर्तामानाः
स्वयंधीराः पण्डितम्मराडन्यमानाः।
जंघन्यमानाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः॥

"Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round staggering to and fro, like blind men led by the blind" *(Mund. Up.*, I. ii. 8). The world is full of these. Everyone wants to be a teacher, every beggar wants to make a gift of a million dollars! Just as these beggars are ridiculous, so are these teachers.

QUALIFICATIONS OF THE ASPIRANT AND THE TEACHER

HOW are we to know a teacher then? The sun requires no torch to make him visible, we need not light a candle in order to see him. When the sun rises, we instinctively become aware of the fact, and when a teacher of men comes to help us; the soul will instinctively know that truth has already begun to shine upon it. Truth stands on its own evidence, it does not require any other testimony to prove it true, it is self-effulgent. It penetrates into the innermost comers of our nature, and in its presence the whole universe stands up and says, "This is truth." The teachers whose wisdom and truth shine like the light of the sun are the very greatest the world has known, and they are worshipped as God by the major portion of mankind. But we may get help from comparatively lesser ones also; only we ourselves do not possess intuition enough to judge properly of the man from whom we receive teaching and guidance; so there ought to be certain tests, certain conditions, for the teacher to satisfy, as there are also for the taught.

The conditions necessary for the taught are purity, a real thirst after knowledge, and perseverance. No impure soul can be really religious. Purity in thought, speech, and act is absolutely necessary for anyone to be religious. As to the thirst after knowledge, it is an old law that we all get whatever we want. None of us can get anything other than what we fix our hearts upon. To

pant for religion truly is a very difficult thing, not at all so easy as we generally imagine. hearing religious talks or reading religious books, is no proof yet of a real want felt In the heart; there must be a continuous struggle, a constant fight, an unremitting grappling with our lower nature, till the higher want is actually felt and the victory is achieved. It is not a question of one or two days, of years, or of lives; the struggle may have to go on for hundreds of lifetimes. The success sometimes may come immediately, but we must be ready to wait patiently even for what. may look like an infinite length of time. The student who sets out with such a spirit of perseverance, will surely find success and realisation at last.

With regard to the teacher, we must see that he knows the spirit of the scriptures. The whole world reads Bibles, Vedas, and Korans; but they are all only words, syntax, etymology, philology—the dry bones of religion. The teacher who deals too much in words, and allows the mind to be carried away by the force of words, loses the spirit. It is the knowledge of the *spirit* of the scriptures alone that constitutes the true religious teacher. The network of the words of the scriptures is like a huge forest, in which the human mind often loses itself and finds no way out. शब्दजालं महाररायं चित्तभ्रमणकारणं—"The network of words is a big forest; it is the cause of a curious wandering of the mind." The various methods of joining words, the various methods of speaking in beautiful language, the various methods of explaining the diction. of the scriptures are only for the disputations and enjoyment of the learned, they do not conduce to the development of spiritual perception.

वान्वै खरी शब्दझरी शास्त्रव्याख्यानकौशलं ।
वैदुष्यं विदुषां तद्वत् भुक्तये न तु मुक्तये ॥

Those who employ such methods to impart religion to others, are only desirous to show off their learning, so that the world may praise them as great scholars. You will find that no one of the great teachers of the world ever went into these various explanations of the texts; there is with them no attempt at "text-torturing," no eternal playing upon the meaning of words and their roots. Yet they nobly taught, while others who have nothing to teach have taken up a word, sometimes, and written a three-volume book on its origin, on the man who used it first, and on what that man was accustomed to eat, and how long he slept, and so on. Bhagavan Ramakrishna used to tell a story of some men who went into a mango orchard and busied themselves in counting the leaves, the twigs, and the branches—examining their colour, comparing their size, and noting down everything most carefully—and then got up a learned discussion on each of these topics, which were undoubtedly highly interesting to them. But one of them, more sensible than the others, did not care for all these things, and, instead thereof, began to eat the mango fruit. And was he not wise? So leave this counting of leaves and twigs and note-taking to others. This kind of work has its proper place, but not here in the spiritual domain. You never see a strong spiritual man among these "leaf-counters." Religion, the highest aim, the highest glory of man, does not a require so much labour. If you want to be a *Bhakta,* it is not at all necessary for you to know whether

Krishna was born in Mathura or says in Vraja, what he was doing, or just the exact date on which he pronounced the teachings of the Gita. You only require to *feel* the craving for the beautiful lessons of duty and love in the Gita. All the other particulars about it and its author are for the enjoyment of the learned. Let them have what they desire. Say "Shantih, Shantih" (peace, peace) to their learned controversies, and let *us* "eat the mangoes."

The second condition necessary in the teacher is—sinlessness. The question is often asked, "Why should we look, into the character and personality of a teacher? We have only to judge of what he says and take that. up." This is not right. If a man wants to teach me something of dynamics, or chemistry, or any other physical science, he may be anything he likes, because what the physical sciences require is merely an intellectual equipment; but in the spiritual sciences it is impossible, from first to last, that there can be any spiritual light in the soul that is impure. What religion can an impure man teach? The *sine qua non* of acquiring spiritual truth for one's self, or for imparting it to others, is the purity of heart and soul. A vision of God or a glimpse of the beyond never comes until the soul is pure. Hence with the teacher of religion we must see first what he *is*, and then what he says. He must be perfectly pure, and then alone comes the value of his words, because he is only then the true "transmitter." What can he transmit if. he has not spiritual power in himself? There must be the worthy vibration of spirituality in the mind of the teacher, so that it may be sympathetically conveyed to the mind of

the taught. The function of the teacher is indeed an affair of the transference of something, and not one of mere stimulation of the existing intellectual or other faculties in the taught. Something real and appreciable as an influence comes from the teacher and goes to the taught. Therefore the teacher must be pure.

The third condition is in regard to the motive. The teacher must not teach with any ulterior selfish motive for money, name, or fame; his work must be simply out of love, out of pure love for mankind at large. The only medium sI through which spiritual force can be transmitted is love. Any selfish motive, such as the desire for gain or for name, will immediately destroy, this conveying medium. God is love, and only he who has known God as love can be a teacher of godliness and God to man.

When you see that in your teacher these conditions are all fulfilled, you are safe; if they are not, it is unsafe to allow yourself to be taught by him, for there is the great danger that, if he cannot convey goodness to your heart, he may le convey wickedness. This danger must by all means be guarded against. श्रोत्रियोऽवृजिनोऽकामहतो यो ब्रह्मवित्तमः—"He who is learned in the Scriptures, sinless. unpolluted by lust, and is the greatest knower of the Brahman," is the real teacher.

From what has been said, it naturally follows that we cannot be taught to love, appreciate, and assimilate religion everywhere and by everybody, The "sermons in stones, books in the running brooks, and good in everything"—is all very true as a poetical figure: but nothing can impart to a man a single grain of truth

unless he has the undeveloped germs of it in himself. To whom do the stones and brooks preach sermons? To the human soul, the lotus of whose inner holy shrine is already quick with life. And the light which causes the beautiful opening out of this lotus comes always from the good and wise teacher. When the heart has thus been opened, it becomes fit to receive teaching from the stones or the brooks, the stars or the sun or the moon, or from anything which bas its existence in our divine universe; but the unopened heart will see in them nothing but mere stones or mere brooks. A blind man may go to a museum, but he will not profit by it in any way; his eyes must be opened first, and then alone he will be able to learn what the things in the museum can teach.

This eye-opener of the aspirant after religion is the teacher. With the teacher, therefore, our relationship is the same as that between an ancestor and his descendant. Without faith, humility, submission, and veneration in our hearts towards our religious teacher, there can not be any growth of religion in us; and it is a significant fact that, where this kind of relation an between the teacher and the taught prevails, there alone gigantic spiritual men are growing; while in those countries which have neglected to keep up this kind of relation, the religious teacher has become a mere lecturer—the teacher expecting his five dollars, and the person taught expecting his brain to be filled with the teacher's words, and each going his own way after this much has been done. Under such circumstances spirituality becomes almost an unknown quantity. There is none to transmit it and none to have it transmitted to.

Religion with such people becomes business: they think they can obtain it with their dollars. Would to God that religion could be obtained so easily! But unfortunately it cannot be.

Religion, which is the highest knowledge and the highest wisdom, cannot be bought, nor can it be acquired from books. You may thrust your head into all the corners of the world, you may explore the Himalayas, the Alps, and the Caucasus, you may sound the bottom of the sea and pry into every nook of Tibet and the desert of Gobi, you will not find it anywhere until your heart is ready lor receiving it and your teacher has come. And when that divinely appointed teacher comes, serve him with childlike confidence and simplicity, freely open your heart to his influence, and see in him God manifested. Those who come to seek truth with such a spirit of love and veneration, to them the Lord of Truth reveals the most wonderful things regarding Truth, goodness, and Beauty.

INCARNATE TEACHERS AND INCARNATION

WHEREVER His name is spoken, that very place is holy. How much more so is the man who of speaks His name, and with what veneration ought im we to approach that man out of whom comes to us spiritual truth! Such great teachers of a spiritual truth are indeed very few in number as in this world, but the world is never altogether mc without them. They are always the fairest as flowers of human life अहतुकदयासिन्धु—"the ocean of mercy without any motive." आचार्यं मां विजानीयात्—"Know the Guru to be Me," says Shri Krishna in the *Bhâgavata.* The moment the world is absolutely bereft of these, it becomes a hideous hell and hastens on to its destruction.

Higher and nobler than all ordinary ones, are another set of teachers, the Avatâras of Ishwara, in the world. They can transmit spirituality an with a touch, even with a mere wish. The lowest and the most degraded characters become in one second saints at their command. They are the Teachers of all teachers, the highest manifesta tions of God through man. We cannot see God except through them. We cannot help worshipping them; and indeed they are the only ones whom we are bound to worship.

No man can really see God except through these human manifestations. If we try to see God otherwise, we make for ourselves a hideous caricature of Him and believe the caricature to be no worse than the original.

There is a story of an ignorant man who was asked to make an image of the God Shiva, and who, after days of hard struggle, manufactured only the image of a monkey. So, whenever we try to think of God as He is in His absolute perfection, we invariably meet with the most miserable failure; because as long as we are men, we cannot conceive Him as anything higher than man. The time will come when we shall transcend our human nature and know Him as He is; but as long as we are men we must worship Him in man and as man. Talk, as you may, try as you may, you cannot think of God except as a man. You may deliver great intellectual discourses on God and on all things under the sun, become great rationalists and prove to your satisfaction that all these accounts of the Avatâras of God as man are nonsense. But let us come for a moment to practical common sense. What is there behind this kind of remarkable intellect? Zero, nothing, simply so much froth. When next you hear a man delivering a great intellectual lecture against this worship of the Avatâras of God, get hold of him and ask him what *his* idea of God is, what *he* understands by "omnipotence," "omnipresence," and all similar terms, beyond the spelling of the words. He really means nothing by them; he cannot formulate as theIr meaning the any idea unaffected by his own human nature; of he is no better off in this matter than the man ma in the street who has not read a single book. That man in the street, however, is quiet and does not disturb the peace of the world; while this big talker creates disturbance and misery among mankind. Religion is, after all, realisation, and we must make the sharpest distinction

between talk and intuitive experience. What we experience in the depths of our souls is realisa tion. Nothing indeed is so uncommon as common sense in regard to this matter. By our present constitution we are limited and bound to see God as man. If, for instance, the buffaloes want to worship God, they will, in keeping with their own nature, see Him as a huge buffalo; if a fish wants to worship God, it will have to form an idea of Him as a big fish; and man has to think of Him as man. And his these various conceptions are not due to morbidly active imagination. Man, the buffalo, and the fish—all may be supposed to represent so many different vessels, so to say. All these vessels go to the sea of God to get filled with water, each according to its own shape and capacity; in the man, the water takes the shape of man, in the buffalo, the shape of a buffalo, and in the fish, the shape of a fish. In each of these vessels there is the same water of the sea of God. When men see Him, they see Him as man, and the animals, if they have any conception of God at all, must see Him as animal—each according to its own ideal. So we cannot help seeing God as man, and, therefore, we are bound to worship Him as man. There is no other way.

Two kinds of men do not worship God as man—the human brute who has no religion, and the. Paramahamsa who has risen beyond all the weaknesses of humanity and has transcended the limits of his own human nature. To him all nature has become his own Self. He alone can worship God as He is. Here, too, as in all other cases, the two extremes meet. The extreme of jgnorance and the other extreme of knowledge—neither

of these goes through acts of worship. The human brute does not worship because of his ignorance, and the Jivanmuktas (free souls) do not worship, because they have realised God in theinselves. Being between these two poles of existence, if any one tells you that he is not going to worship God as man, take kindly care of that man: he is, not to use any harsher term, an irresponsible talker; his religion is for unsound and empty brains.

God understands human failings and becomes man to do good to humanity.

यदा यदा हि धर्मस्य म्लानिर्भवति ऱत।
अध्युत्यानमधर्मस्य तदात्मानं सृजाम्यहम्॥
परिवाणाय साधूनां विनाशाय च दुष्क्ताम्।
धर्भसंरर्थाय संभवामि युगे युगे॥

—"Whenever virtue subsides and wickedness prevails I manifest Myself. To establish virtue, to destroy evil, to save the good I come from Yuga to Yuga (age to age)."

अवजानन्ति मां मूढा मानुषीं तनुमाश्रतम्।
परं भावमजानन्तो मम ूतमहेश्ररम्॥

—"Fools deride Me who have assumed the human form, without knowing My real nature as the Lord of the universe." Such is Shri Krishna's declaration in the Gitâ on Incarnation. "When a huge tidal wave comes," says Bhagavân Shri Ramakrishna, "all the little brooks and ditches become full to the brim without any effort or consciousness on their own part; so when an Incarnation comes, a tidal wave of spirituality breaks upon the world, and people feel spirituality almost full in the air ."

THE MANTRA: OM:
WORD AND WISDOM

BUT we are now considering not these *Mahâ-purushas,* the great Incarnations, but only the Siddha-Gurus (teachers who have attained the goal) ; they, as a rule, have to convey the germs of spiritual wisdom to the disciple by means of words (Mantra) to be meditated upon. What are these Mantras? The whole of this universe has, according to Indian philosophy, both name and form (नामरूप) as its conditions of manifestation. In the human microcosm, there cannot be a single wave in the mind-stuff (चित्तवृत्ति) unconditioned by name and form. If it be true that nature is built throughout on the same plan, this kind of conditioning by nameand form must also be the plan of the building of the whole of the cosmos. याथ एकेन मृत्पिराडेन मर्वं मृन्मयं विज्ञातं स्यात्—"As one lump of clay being known, all things of clay are known," so the knowledge of the microcosm must lead to the knowledge of the macrocosm. Now, form is the outer crust, of which the name or the idea is the inner essence or kernel. The body is the form, and the mind or the Antahkarana is the name ; and sound-symhols are universally associated with नाम (name) in all beings having the power of speech. In the individual man the thought-waves rising in the limited महत् (Mahat) or चित्त (mind-stuff) must manifest themselves, first as *words,* and then as the more concrete *forms.*

In the universe, Brahma or Hiranyagarbha or the

Cosmic महत् (Mahat) first manifested himself as name, and then as form, i.e. as this universe. All this expressed sensible universe is the form, behind which stands the eternal inexpressible सफोट (Sphota), the manifester as *Logos* or Word. This eternal Sphota, the essential eternal material of all ideas or names, is the power through which the Lord creates the universe; nay, the Lord first becomes conditioned; as the Sphota, and then evolves Himself out as the yet more concrete sensible universe. This Sphota has one word as its only possible symbol, , and this is the ओं (Om). And as by no possible means of analysis can we separate the word from the idea, this Om and the eternal Sphota are inseparable; and therefore it is out of this holiest of all holy words, the mother of all names and forms, the eternal Om, that the whole universe may be supposed to have been created. But it may be said that, although thought and word are inseparable, yet as there may be various word-symbols for the same thought, it is not necessary that this particular word Om should be the word representative of the thought, out of which the universe has become manifested. To this objection we reply, that this Om is the only possible symbol which covers the whole ground, and there is none other like it. The Sphota is the material of all words, yet it is not any definite word in its fully formed state. That is to say, if all the peculiarities which distinguish one word from another be removed, then what remains will be the Sphota; therefore this Sphota is called the नादब्रह्म (Nâda- Brahma), the *Sound-Brahman*. Now, as every word-symbol, intended to express the inexpressible Sphota will so particularise it

that it will no longer be the Sphota, that symbol which particu-larises it the least and at the same time most approximately expresses its nature, will be the truest symbol thereof; and this is the Om, and the Om only; because these three letters, अ, उ, म (A, U, M), pronounced in combination as Om, may well be the generalised symbol of all possible sounds. The letter अ (*A*) is the least differentiated of all sounds; therefore Krishna says in the Gita, अक्षराणामकारोऽस्मि—"I am *A* among the letters."[1] Again, all articulate sounds are produced in the space within the mouth beginning with the root of the tongue and ending in the lips-the throat sound is A, and M is the last lip sound; and the U exactly represents the rolling forward of the impulse which begins at the root of the tongue till it ends in the lips. If properly pronounced, this Om will represent the whole phenomenon of sound-production, and no other word can do this; and this, therefore, is the fittest symbol of the Sphota, which is the real meaning of the Om. And as the symbol can never be separated from the thing signified, the Om and the Sphota are one. And as the Sphota, being the finer side of the manifested universe, is nearer to God, and is indeed the first manifestation of Divine Wisdom, this Om is truly symbolic of God. Again, just as the "One only" Brahman, the Akhanda-Sachchidânanda, the undivided Existence-Knowledge-Bliss, can be conceived. by imperfect human souls only from particular standpoints and associated with particular qualities, so this universe,

[1] That's as may be . . . but Being begins with a B (and Berashith begins with a Beth). — T.S.

His body, has also to be thought of along the line of the thinker's mind.

This direction of the worshipper's mind is guided by its prevailing elements or Tattvas. The result is, that the same God will be seen in various manifestations as the possessor of various predominant qualities, and the same universe win appear as full of manifold forms. Even as in the case of the least differentiated and the most universal symbol Om, thought and sound-symbol are seen to be inseparably asso- ciated with each other, so also this law of their inseparable association applies to the many differentiated views of God and the universe: each of them therefore must have a particular word-symbol to express it. These word-symbols, evolved out of the deepest spiritual perceptions of sages, symbolise and express, as nearly as possible, the particular view of God and the universe they stand for. And as the Om represents the Akhanda, the undifferentiated Brahman, the others represent the Khanda or the differentiated views of the same Being; and they are all helpful to divine meditation and the acquisition of true knowledge.

WORSHIP OF SUBSTITUTES AND IMAGES

THE next points to be considered are the worship of Pratikas or of things more or less satisfactory as substitutes for God, and the worship of Pratimas or images. What is the worship of God through a Pratika? It is अब्रह्मणि ब्रह्महष्ट्यानुसन्धानम्—"Joining the mind with devotion to that which is not Brahman, taking it to be Brahman," says Bhagavan Râmânuja. "Worship the mind as Brahman—this is internal; and the Âkâsha is Brahman—this is with regard to the Devas," says Shankara. The mind is an internal Pratika, the Âkâsha is an external one; and both have to be worshipped as substitutes of God. He continues, "Similarly, 'The Sun is Brahman—this is the command' . . . 'He who worships name as Brahman'—in all such passages the doubt arises as to the worship of Pratikas . . ." The word Pratika means going towards; and worshipping a Pratika is worshipping something as a substitute which is, in some one or more respects, like the Brahman more and more, but is not the Brahman. Along with the Pratikas mentioned in the Shrutis there are various others to be found in the Puranas and the Tantras. In this kind of Pratika-worship may be included all the various forms of Pitri (manes)-worship and Deva (god)-worship.

Now, worshipping Ishwara and Him alone is Bhakti ; the worship of anything else, Deva or Pitri, or any other being cannot be Bhakti. The various kinds of worship of

the various Devas are all to be included in ritualistic Karma which gives to the worshipper only a particular result in the form of some celestial enjoyment, but can neither give rise to Bhakti nor lead to Mukti. One thing, therefore, has to be carefully borne in mind. If, as it may happen in some cases, the highly philosophic ideal, the supreme Brahman, is dragged down by Pratika-worship to the level of the Pratika, and the Pratika itself is taken to be the Âtman (self) of the worshipper, or his Antaryâmin (God as Inner Ruler), the worshipper gets entirely misled, as no Pratika can really be the Âtman of the worshipper. But where Brahman Himself is the object of worship, and the Pratika stands only as a substitute or a suggestion thereof, that is to say, where, through the Pratika the omnipresent Brahman is worshipped —the Pratika itself being idealised into the cause of all, the Brahman—the worship is positively beneficial; nay, it is absolutely necessary for all mankind, until they have all got beyond the primary or preparatory state of the mind in regard to worship. When, the.refore, any gods or other beings are worshipped in and for themselves, such worship is only a ritualistic Karma and as a Vidya (science) it gives us only the fruit belonging to that particular Vidya; but when the Devas or any other beings are looked upon as Brahman and worshipped, the result obtained is the same as by the worshipping of Ishwara. This explains how, in many cases, both in the Shrutis and the Smritis, a god, or a sage, or some other extraordinary being is taken up and lifted, as it were, out of its own nature and idealised into Brahman, and is then worshipped. Says

the Advaitin, "Is not everything Brahman when the name and the form have been removed from it ?" "Is not He, the Lord, the innermost self of everyone?" says the Vishishtâdvaitin: कलम् आदित्याद्यु पासनेषु ब्रह्मै व दास्यति सर्वाध्यक्षत्वत्—"The fruition of even the worship of Âdityas *etc*., Brahman Himself bestows, because He is the Ruler of all." Says Shankara, in his *Brahma-Sutra-Bhâshya*: ईहश चात्र ब्रह्मणः उपास्यत्वं यतः प्रतीकेषु तट्ट ृष्टाध्यारोपणं प्रतिमादिषु इव विष्णादीनाम्—"Here in this way does Brahman become the object of worship, because He, as Brahman, is superimposed on the Pratikas, just as Vishnu etc., are superimposed upon images etc."

The same ideas apply to the worship of the Pratimas as to that of the Pratikas; that is to say, if the image stands for a god or a saint, the worship is not the result of Bhakti, and does not lead to liberation; but if it stands for the one God, the worship thereof will bring both Bhakti and Mukti. Of the principal religions of the world we see Vedantism, Buddhism, and certain forms of Christianity freely using images; only two religions, Mohammedanism and Protestantism, refuse such help. Yet the Mohammedans use the graves of their saints and martyrs almost in the place of images; and the Protestants, in rejecting all concrete helps to religion, are drifting away every year farther and farther from spirituality, till at present there is scarcely any difference between the advanced Protestants and the followers of Auguste Comte, or the Agnostics who preach ethics alone. Again, in Christianity and Mohammedanism, whatever exists of image-worship is made to fall under that category in which the Pratika or

the Pratima is worshipped in itself, but not as a "help to the vision" (दृष्टिसौकर्यम्) of God; therefore it is at best only of the nature of ritualistic Karmas and cannot produce either Bhakti or Mukti. In this form of image-worship. the allegiance of the soul is given to other things than Ishwara, and therefore. such use of images, or graves, or temples, or tombs is real idolatry; it is in itself neither sinful nor wicked—it is a rite—a Karma, and worshippers must and will get the fruit thereof.

THE CHOSEN IDEAL

THE next thing to be considered is what we know as Ishta-Nishthâ. One who aspires to be a Bhakta must know that "so many opinions are so many ways." He must know that all the various sects of the various religions are the various manifestations of the glory of the same Lord. "They call You by so many names; they divide You, as it were, by different names, yet in each one of these is to be found Your omnipotence. You reach the worshipper through all of these; neither is there any special time so long as the soul has intense love for You. You are so easy of approach; it is my misfortune that I cannot love You." Not only this, the Bhakta must take care not to hate, or even to criticise, those radiant sons of light who are the founders of various sects; he must not even hear them spoken ill of. Very few indeed are those who are at once the possessors of an extensive sympathy and power of appreciation, as well as an intensity of love. We find as a rule that liberal and sympathetic sects lose the intensity of religious feeling, and in their hands, religion is apt to degenerate into a kind of politico-social club life. On the other hand, intensely narrow sectaries, whilst displaying a very commendable love of their own ideals, are seen to have acquired every particle of that love by hating every-one who is not of exactly the same opinions as themselves. Would to God that this world was full of men who were as intense in their love as world-wide in their sympathies! But such are only few and far between. Yet we know that

it is practicable to educate large numbers of human beings into the ideal of a wonderful blending of both the width and the intensity of love; and the way to do that is by this path of the Ishta-Nishtha or steadfast devotion to the "chosen ideal." Every sect of every religion presents only one ideal of its own to mankind, but the eternal Vedantic religion opens to mankind an infinite number of doors for ingress into the inner shrine of Divinity, and places before humanity an almost inexhaustible array of ideals, there being in each of them a manifestation of the Eternal One. With the kindest solicitude, the Vedanta points out to aspiring men and women the numerous roads, hewn out of the solid rock of the realities of human life by the glorious sons, or human manifestations of God in the past and in the present, and stands with outstretched arms to welcome all—to welcome even those that are yet to be—to that Home of Truth and that Ocean of Bliss, wherein the human soul, liberated from the net of Maya, may transport itself with perfect freedom and with eternal joy.

Bhakti-Yoga, therefore, lays on us the imperative command not to hate or deny anyone of the various paths that lead to salvation. Yet the growing plant must be hedged round to protect it until it has grown into a tree. The tender plant of spirituality will die, if exposed too early to the action of a constant change of ideas and ideals. Many people, in the name of what may be called religious liberalism, may be seen feeding their idle curiosity with a continuous succession of different ideals. With them, hearing new things grows into a kind of disease, a sort of religious drink-mania. They want to hear new things just by way of getting a temporary nervous

excitement, and when one such exciting influence has had its effect on them, they are ready for another. Religion is with these people a sort of intellectual opium-eating, and there it ends. "There is another sort of man," says Bhagavan Ramakrishna, "who is like the pearl-oyster of the story. The pearl-oyster leaves its bed at the bottom of the sea, and comes up to the surface to catch the rain-water when the star Svati is in the ascendant. It floats about on the surface of the sea with its shell wide open; until it has succeeded in catching a drop of the rain-water, and then it dives deep down to its sea-bed and there rests until it has succeeded in fashioning a beautiful pearl out of that rain-drop."

This is indeed the most poetical and forcible way in which the theory of lshta-Nishtha has ever been put. This Eka-Nishtha, or devotion to one ideal, is absolutely necessary for the beginner in the practice of religious devotion. He must say with Hanuman in the Ramayana, "Though I know that the Lord of Shri (i.e. Vishnu) and the Lord of Jânaki (i.e. Rama) are both manifestations of the same Supreme Being, yet my all in all is the lotus-eyed Rama;" or, as was said by the sage Tulsidas, he must say, "Take the sweetness of all, sit with all, take the name of all, say yea, yea, but keep your seat firm." Then, if the devotional aspirant is sincere, out of this little seed will come a gigantic tree, like the Indian banyan, sending out branch after branch and root after root to all sides, till it covers the entire field of religion: Thus will the true devotee realise that He who was his own ideal in life is worshipped in all ideals by all sects, under all names, and through all forms.

THE METHOD AND THE MEANS

IN regard to the method and the menns of Bhakti- Yoga we read in the commentary of Bhagavan Râmânuja on the *Vedânta-Sutras*: "The attaining of That comes through discrimination, controlling the passions, practice, sacrificial work, purity, strength, and suppression of excessive joy." Viveka or discrimination is, according to Râmânuja, discrim-inating, among other things, the pure food from the impure. According to him, food becomes impure from three causes: (1) by the nature of the food itself, as in the case of garlic *etc*.; (2) owing to its coming from wicked and accursed persons; and (3) from physical impurities, such as dirt, or hair etc. The *ṣrutis* say, "When the food is pure, the Sattva element gets purified, and the memory becomes unwavering," and Râmânuja quotes this from the Chândogya Upanishad. The question of food has always been one of the most vital with the Bhaktas. Apart from the extravagance into which some of the Bhakti sects have run, there is a great truth underlying this question of food. We must remember that, according to the Sankhya philosophy, the Sattva, Rajas, and Tamas, which in the state of homogeneous equilibrium form the Prakriti (Primordial Nature), and in the heterogeneous disturbed condition form the universe—are both the substance and the quality of Prakriti. As such they are the materials out of which every human form has been manufactured, and the predominance of the Sattva material is what is absolutely necessary for

spiritual development. The materials which we receive through our food into our body-structure, go a great way to determine our mental constitution; therefore the food we eat has to be particularly taken care of. However, in this matter as in others, the fanaticism into which the disciples invariably fall, is not to be laid at the door of the masters.

And this discrimination of food is, after all, of secondary importance. The very same passage quoted above is explained by Shankara in his *Bhâshya* on the Upanishads in a different way, by giving an entirely different meaning to the word Âhâra, translated generally as food. According to him, "That which is gathered in is Âhâra. The knowledge of the sensations such as sound *etc*., is gathered in for the enjoyment of the enjoyer (self); the purification of the knowledge which gathers in the perception of the senses is the purifying of the food (Âhâra). The word 'purification-of-food' means the acquiring of the knowledge of sensations untouched by the defects of attachment, aversion and delusion; such is the meaning. Therefore, such knowledge or Âhâra being purified, the Sattva material of the possessor of it—the internal organ will become purified; and the Sattva being purified, an unbroken memory of the Infinite One who has been known in His real nature from scriptures, will result."

These two explanations are apparently conflicting, yet both are true and necessary. The manipulating and controlling of what may be called the finer body, *viz*. the mind, are no doubt higher functions than the controlling of the grosser body of flesh. But the control of the grosser

is absolutely necessary to enable one to arrive at the control of the finer. The beginner, therefore, must pay particular attention to all such dietetic rules as have come down from the line of his accredited teachers; but the extravagant, meaningless fanaticism, which has driven religion entirely to the kitchen, as may be noticed in the case of many of our sects, without any hope of the noble truth of that religion ever coming out to the sunlight of spirituality, is a peculiar sort of pure and simple materialism. It is neither Jnana, nor Bhakti, nor Karma; it is a special kind of lunacy, and those who pin their souls to it. are more likely to go to lunatic asylums than to Brahmaloka. So it stands to reason that discrimination in the choice of food is necessary for the attainment of this higher state of mental composition, which cannot be easily obtained otherwise.

Controlling the passions is the next thing to be attended to. To restrain the Indriyas (organs) from going towards the objects of the senses, to control them and bring them under the guidance of the will, is the very central virtue in religious culture. Then comes the practice of self-restraint and self-denial. All the immense possibilities of divine realisation in the soul cannot get actualised without struggle and without such practice on the part of the aspiring devotee. "The mind must always think of the Lord." It is very hard at first to compel the mind to think of the Lord always, but with every new effort the power to do so grows stronger in us. "By practice, O son of Kunti, and by non-attachment is it attained," says Shri Krishna in the *Gita*. And then as to sacrificial work, it is understood that the five great

sacrifices (पंचमहायज्ञ) have to be performed as usual.

Purity is absolutely the basic work, the bed- rock upon which the whole Bhakti-building tests. Cleansing the external body and discriminating the food are both easy, but without internal cleanliness and purity these external observances are of no value whatsoever. In the list of the qualities conducive to purity, as given by Râmânuja, there are enumerated, Satya, truthfulness; Ârjava, sincerity; Dayâ, doing good to others without any gain to one's self; Ahimsâ, not injuring others by thought, word, or deed; Anabhidhyâ; not coveting others' goods, not thinking vain thoughts, and not brooding over injuries received from another. In this list, the one idea that deserves special notice is Ahimsâ, non-injury to others. This duty of non-injury is, so to speak, obligatory on us in relation to all beings; as with some, it does not simply mean the non-injuring of human beings and mercilessness towards the lower animals; nor, as with some others, does it mean the protecting of cats and dogs and the feeding of ants with sugar, with liberty to injure brother-man in every horrible way. It is remarkable that almost every good idea in this world can be carried to a disgusting extreme. A good practice carried to an extreme and worked in accordance with the letter of the law becomes a positive evil. The stinking monks of certain religious sects, who do not bathe lest the vermin on their bodies should be killed, never think of the discomfort and disease they bring to their fellow human beings. They do not, however, belong to the religion of the Vedas!

The test of Ahimsa is absence of jealousy. Any man

may do a good deed or make a good gift on the spur of the moment, or under the pressure of some superstition or priestcraft; but the real lover of mankind is he who is jealous of none. The so-called great men of the world may all be seen to become jealous of each other for a small name, for a little fame, and for a few bits of gold. So long as this jealousy exists in a heart, it is far away from the perfection of Ahimsa. The cow does not eat meat, nor does the sheep. Are they great Yogis, great non-injurers (Ahimsakas)? Any fool may abstain from eating this or that; surely that gives him no more distinction than to herbivorous animals. The man who will mercilessly cheat widows and orphans, and do the vilest deeds for money is worse than any brute, even if he lives entirely on grass. The man whose heart never cherishes even the thought of injury to anyone, who rejoices at the prosperity of even his greatest enemy, that man is the Bhakta, he is the Yogi, he is the Guru of all, even though he lives every day of his life on the flesh of swine. Therefore we must always remember that external practices have value only as help to develop internal purity. It is better to have internal purity alone, when minute attention to external observances is not practicable. But woe unto the man and woe unto the nation, that forgets the real, internal spiritual essentials of religion, and mechanically clutches with death-like grasp at all external forms and never lets them go. The forms have value only so far as they are expressions of the life within. If they have ceased to express life, crush them out without mercy.

The next means to the attainment of Bhakti-Yoga is

strength (Anavasâda). "This Âtman is not to be attained by the weak," says the Shruti. Both physical weakness and mental weakness are meant here. "The strong, the hardy" are the only fit students. What can puny, little, decrepit things do? They will break to pieces wherfever the mysterious forces of the body and mind are even slightly awakened by the practice of any of the Yogas. It is "the young, the healthy, the strong," that can score success. Physical strength, therefore, is absolutely necessary. It is the strong body alone that can beat the shock of reaction resulting from the attempt to control the organs. He who wants to become a Bhakta must be strong, must be healthy. When the miserably weak attempt any of the Yogas, they are likely to get some incurable malady, or they weaken their minds. Voluntarily weakening the body is really no prescription for spiritual enlightenment.

The mentally weak also cannot succeed in attaining the Atman. The person who aspires, to be a Bhakta must be cheerful. In the Western world the idea of a religious man is that he never smiles, that a dark cloud must always hang over his face, which, again, must be long-drawn with the jaws almost collapsed. People with emaciated bodies and long faces are fit subjects for the physician, they are not Yogis. It is the cheerful mind that is persevering. It is the strong mind that hews its way through a thousand difficulties. And this, the hardest task of all, the cutting of our way out of the net of Maya, is the work reserved only for giant wills.

Yet at the same time excessive mirth should be avoided (Anuddharsha). Excessive mirth makes us unfit

for serious thought. It also fritters away the energies of the mind in vain. The stronger the will, the less the yielding to the sway of the emotions. Excessive hilarity is quite as objectionable as too much of sad seriousness, and all religious realisation is possible only when the mind is in a steady, peaceful condition of harmonious equilibrium. It is thus that one may begin to learn how to love the Lord.

PARA-BHAKTI
OR
SUPREME DEVOTION

THE PREPARATORY RENUNCIATION

WE have now finished the cobsideration of what may be called the preparatory Bhakti, and are entering on the study of the Para-Bhakti, or supreme devotion. We have to speak of a preparation to the practice of this Para-Bhakti. All such preparations are intended only for the purification of the soul. The repetition of names, the rituals, the forms, and the symbols—all these various things are for the purification of the soul. The greatest purifier among all such things, a purifier without which no one can enter the regions of this higher devotion (Para-Bhakti), is renunciation, This frightens many: yet, without it, there cannot be any spiritual growth. In all our Yogas this renunciation is necessary. This is the stepping-stone and the real centre and the real heart of all spiritual culture-renunciation. This is religion—renunciation. When the human soul draws back from the things of the world and tries to go into deeper things; when man, the spirit which has here somehow become concretised and materialised, understands that he is thereby going to be destroyed and. to be reduced almost into mere matter, and turns his face away from matter, then begins renunciation, then begins real spiritual growth. The Karma-Yogi's renunciation is in the shape of giving up all the fruits of his actions; he is not attached to the results of his labours; he does not care for any reward here or hereafter. The Raja-Yogi knows that the whole of nature is intended for the soul to acquire experience, and

that the result of all the experiences of the soul is for it to become aware of its eternal separateness from nature. The human soul has to understand and realise that it has been spirit, and not matter, through eternity; and that this conjunction of it with matter is and can be only for a time. The Raja-Yogi learns the lesson of renunciation through his own. experience of nature. The Jnana-Yogi has the harshest of all renunciations to go through, as he. has to realise from the very first that the whole of this solid-looking nature is all an illusion. He has to understand that all that is any kind of manifestation of power in nature, belongs to the soul, and not to nature. He has to know, from the very start, that all knowledge and all experience are in the soul, and not in nature; so he has at once and by the sheer force of rational conviction to tear himself away from all bondage to nature. He lets nature and all that belongs to her go, he lets them vanish and tries to stand alone!

Of all renunciations, the most natural, so to say, is that of the Bhakti-Yogi. Here, there is no violence, nothing to give up, nothing to tear off, as it were, from ourselves, nothing from which we have violently to separate ourselves; the Bhakta's renunciation is easy, smooth, flowing, and as natural as the things around us. We see the manifestation of this sort of renunciation, although more or less in the form of cari- catures, every day around us. A man begins to love a woman; after a while he loves another, and the first woman he lets go. She drops out of his mind smoothly, gently, without his feeling the want of her at all. A woman loves .a man; she then begins to love another man, and the first one drops

off from her mind quite naturally. A man loves his own city, then he begins to love his country; and the intense love for his little city drops off smoothly, naturally. Again, a man learns to love the whole world; his love for his country, his intense, fanatical patriotism drops off without hurting him, without any manifestation of violence. An uncultured man loves the pleasures of the senses intensely; as he becomes cultured, he begins to love intellectual pleasures, and his sense-enjoyments become less and less. No man can enjoy a meal with the same gusto or pleasure as a dog or a wolf; but those pleasures which a man gets from intellectual experiences and achievements, the dog can never enjoy. At first, pleasure, is in association with the lower senses; but as soon as an animal reaches a higher plane of existence, the lower kind of pleasures becomes less intense. In human society, the nearer the man is to the animal, the stronger is his pleasure in the senses; and the higher and the more cultured the man is, the greater is his pleasure in intellectual. and such other finer pursuits. So, when a man gets even higher than the plane of the intellect, higher than that of mere thought, when he gets to the plane of spirituality and of divine inspiration, he finds there a state of bliss, compared with which all the pleasures of the senses, or even of the intellect, are as nothing. When the moon shines brightly, all the stars become dim; and when the sun shines, the moon herself becomes dim. The renunciation necessary for the attainment of Bhakti is not obtained by killing anything, but just comes, in as naturally as in the presence of an increasingly stronger light, the less intense ones become

dimmer and dimmer until they vanish away completely. So this love of the pleasures of the senses and of the intellect js all made dim and thrown aside and cast into the shade by the love of God Himself. That love of God grows and assumes a form which, is called Para-Bhakti, or supreme devotion. Forms vanish, rituals flyaway, books are superseded, images, temples, churches, religions and sects, countries and nationalities—all these little limitations, and bondages fall off by their own nature from him who knows this love of God. Nothing remains to bind him or fetter his freedom. A ship, all of a sudden, comes near a magnetic rock; and its iron bolts and bars are all attracted and drawn out, and the planks get loosened and freely float on the water. Divine grace thus loosens the binding bolts and bars of the soul, and it becomes free. So in this renunciation, auxiliary to devotion, there is no harshness, no dryness, no struggle, nor repression or suppression. The Bhakta has not to suppress any single one of his emotions, he only strives to intensify them and direct them to God.

THE BHAKTA'S RENUNCIATION RESULTS FROM LOVE

WE see love everywhere in nature. Whatever in society is good and great and sublime is the working out of that love; whatever in society is very bad, nay diabolical, is also the ill-directed working out of the same emotion of love. It is this same emotion that gives us the pure and holy conjugal love between husband and wife, as well as the sort of love which goes to satisfy the lowest forms of animal passion. The emotion is the same, but its manifestation is different in different cases. It is the same feeling of love, well or ill-directed, that impels one man to do good and to give all he has to the poor, while it makes another man cut the throats of his brethren and take away all their possessions. The former loves others as much as the latter loves himself. The direction of the love is bad in the case of the latter but it is right and proper in the other case. The same fire that cooks a meal for us may bum a child, and it is no fault of the fire if it does so; the difference lies in the way in which it is used. Therefore, love, the intense longing for associa tion, the strong desire on the part of two to become one—and, it may be after all, of all to become merged in one—is being mani-fested everywhere in higher or lower forms as the case may be. Bhakti-Yoga is the science of higher love; it shows us how to direct it; it shows us I how to control it, how to manage it, how to use it, how to give it a new aim, as it were, and from it obtain the highest and most

glorious results, that is, how to make it lead us to spiritual blessedness. Bhakti-Yoga does not say, "Give up"; it only says "Love; love the Highest"; and everything low naturally falls off from him, the object of whose love is this Highest.

"I cannot tell anything about Thee, except that Thou art my love. Thou art beautiful, Oh, Thou art beautiful! Thou art beauty itself." What is after all really required of us in this Yoga is, that our thirst after the beautiful should be directed to God. What is the beauty in the human face, in the sky, in the stars, and in the moon? It is only the partial apprehension of the real all-embracing Divine Beauty. "He shining, everything shines. It is through His light that all things shine." Take this high position of Bhakti which makes you forget at once all your little personalities. Take yourself away from all the world's little selfish clingings. Do not look upon humanity as the centre of all your human and higher interests. Stand as a witness, as a student, and observe the phenomena of nature. Have the feeling of personal non-attachment with regard to man, and see how this mighty feeling of love is working itself out in the world. Sometimes a little friction is produced, but that is only in the course of the struggle to attain the higher real love. Some-times there is a little fight, or a little fall; but it is all only by the way. Stand aside, and freely let these frictions come. You feel the frictions only when you are in the current of the world, but when you are outside of it simply as a witness and as a student, you will be able to see that there are millions and millions of channels in which God is manifesting Himself as Love.

"Wherever there is any bliss, even though in the most sensual of things, there is a spark of.that Eternal Bliss which is the Lord Himself." Even in the lowest kinds of attraction there is the germ of. divine love. One of the names of the Lord in Sanskrit is Hari, and this means that He attracts all things to Himself. His is in fact the only attraction worthy of human hearts. Who can attract a soul really? Only He! Do you think dead matter can truly attract the soul? It never did, and never will. When you see a man going after a beautiful face, do, you think that it is the handful of arranged material molecules which really attracts the man? Not at all. Behind those material particles there must be and is the play of divine influence and divine love. The ignorant, man does not know it; but yet, consciously or unconsciously, he is attracted by it and it alone. So even the lowest forms of attraction derive their power from God Himself. "None, O beloved, ever loved the husband for the husband's sake; it is the Âtman, the Lord who is within, for whose sake the husband is loved." Loving wives may know this or they may not; it is true all the same. "None, O beloved, ever loved the wife for the wife's sake, but it is the Self in the wife that is loved." Similarly, no one loves a child or anything else in the world except on account of Him who is within. The Lord is the great magnet, and we are all like iron filings; we are being constantly attracted by Him, and all of us are struggling to reach Him. All this struggling of ours in this world is surely not intended for selfish ends. Fools do not know what they are doing: the work of their life is, after all, to approach the great magnet. All the tremendous struggling and

fighting in life is intended to make us go to Him ultimately and be one with Him.

The Bhakti-Yogi, however, knows the meaning of life's struggles; he understands it. He has passed through a long series of these struggles, and knows what they mean, and earnestly desires to be free from the friction thereof; he wants to avoid the clash and go direct to the centre of all attraction, the great Hari. This is the renunciation of the Bhakta: this mighty attraction in the direction of God makes all other attraction vanish for him; this mighty infinite love of God which enters his heart leaves no place for any other love to live there. How can it be otherwise? Bhakti fills his heart with the divine waters of the ocean of love, which is God Himself; there is no place there for little loves. That is to say, the Bhakta's renunciation is that Vairagya, or non-attachment for all things, that are not God, which results from Anuraga or great attachment to God.

This is the ideal preparation for the attainment of the supreme Bhakti. When this renunciation comes, the gate opens for the soul to pass through and reach the lofty regions of Supreme Devotion or Para-Bhakti. Then it is that we begin to understand what Para-Bhakti is; and the man who has entered into the inner shrine of the Para-Bhakti, alone has the right to say that all forms and symbols are useless to him as aids to religious realisation. He alone has attained. that supreme state of love commonly called the brotherhood of man; the rest only talk. He sees no distinctions; the mighty ocean of love has entered Into hIm, and he sees not man in man, but beholds his Beloved everywhere. Through every face

shines to him his Hari. The light in the sun or the moon is all His manifestation. Wherever there is beauty or sublimity, to him it is all His. Such Bhaktas are still living; the world is never without them. Such, though bitten by a serpent, only say that a messenger came to them from their Beloved. Such men alone have the right to talk of universal brotherhood. They feel no resentment; their minds never react in the form of hatred or jealousy. The external, the sensuous; has vanished from them for ever. How can they be angry when, through their love, they are always able to see the Reality behind the scenes ?

THE NATURALNESS OF BHAKTI-YOGA AND ITS CENTRAL SE'CRET

"THOSE who with constant attention always worship You, and those who worship the Undifferentiated, the Absolute—of these who are the greater Yogis?"—Arjuna asked of Shri Krishna. The answer was: "Those who concentrating their minds on Me worship Me with eternal constancy, and are endowed with the highest faith—they are My best worshippers, they are the greatest Yogis. Those that worship the Absolute, the Indescribable, the Undifferentiated, the Omnipresent, the Unthinkable, the All-comprehending, the Immovable, and the Eternal, by controlling the play of their organs and having the conviction of sameness in regard to all things, they also, being engaged in doing good to all beings, come to Me alone. But to those whose minds have been devoted to the unmanifested Absolute, the difficulty of the struggle along the way is much greater, for it is indeed with great difficulty that the path of the unmanifested Absolute is trodden by any embodied being. Those who, having offered up all their work unto Me, with entire reliance on Me, meditate on Me and worship Me without any attachment to anything else—them, I soon lift up from the ocean of ever-recurring births and deaths, as their mind is wholly attached to Me." Jnana-Yoga and Bhakti-Yoga are both referred to here. Both may be said to have been defined in the above passage. Jnana-Yoga is grand; it is high philosophy; and almost every human being

thinks, curiously enough, that he can surely do everything required of him by philosophy; but it is really very difficult to live truly the life of philosophy. We are often apt to run into great dangers in trying to guide our life by philosophy. This world may be said to be divided between persons of demoniacal nature who think the care-taking of the body to be the be-all and the end-all of existence, and persons of godly nature who realise that the body is simply a means to an end, an instrument intended for the culture of the soul. The devil can and indeed does quote the scriptures for his own purpose; and thus the way of knowledge appears to offer justification to. what the bad man does as much as it offers inducements to what the good man does. This is the great danger in Jnana-Yoga. But Bhakti-Yoga is natural, sweet, and gentle; the Bhakta does not take such high flights as the Jnana-Yogi, and, iherefore, he is. not apt to have such big falls. Until the bondages of the soul pass away, it cannot of course be free, whatever may be the nature of the path that the religious man takes. Here is a passage showing how, in the case of one of the blessed Gopis, the soul-binding chains of both merit and demerit were broken. "The intense pleasure in meditating on God took away the binding effects of her good deeds. Then her intense misery of soul in not attaining unto Him washed off all her sinful propensities; and then she became free." (*Vishnu-Purâna*).

तच्चिन्ताविपुलाह्लादक्षीणपुरातचया तघा ।

तदप्राप्तिमहद्दुः खवित्नीरनशेषपातका ॥

...निरुच्छासतया मुक्तिं गतान्या गोपकन्यका ॥

In Bhakti-Yoga the central secret is, therefore, to know that the various passions, and feelings, and emotions in the human heart are not wrong in themselves; only they have to be carefully controlled and given a higher and higher direction, until they attain the very highest condition of excellence. The highest direction is that which takes us to God; every other direction is lower. We find that pleasures and pains are very common and oft-recurring feelings in our lives. When a man feels pain, because he has not wealth or some such worldly thing, he is giving a wrong direction to the feeling. Still, pain has its uses. Let a man feel pain that he has not reached the Highest, that he has not reached God, and that pain will be to his salvation. When you become glad that you have a handful of coins, it is a wrong direction given to the faculty of joy; it should be given a higher direction, it must be made to serve the Highest Ideal. Pleasure in that kind of ideal must surely be our highest joy. This same thing is true of all our other feelings. The Bhakta says that not one of them is wrong, he gets hold of them all and points them unfailingly towards God.

THE FORMS OF LOVE-MANIFESTATION

HERE are some of the forms in which love manifests itself. First there is reverence. Why do people show reverence to temples and holy places? Because He is worshipped there, and His presence is associated with all such places. Why do people in every country pay reverence to teachers of religion? It is natural for the human heart to do so, because all such teachers preach the Lord. At bottom, reverence is a growth out of love; we can none of us revere him whom we do not love. Then comes Priti—pleasure in God. What an immense pleasure men take in the objects of the senses! They go anywhere, run through any danger, to get the thing which they love, the thing which their senses like. What is wanted of the Bhakta is this very kind of intense love which has, however, to be directed to God. Then there is the sweetest of pains, Viraha, the intense misery due to the absence of the beloved. When a man feels intense misery because he has not attained to God, has not known that which is the only thing worthy to be known, and becomes in consequence very dissatisfied and almost mad—then there is Viraha ; and this state of the mind makes him feel disturbed in the presence of anything other than the beloved (एकरतियिचिकित्सा). In earthly love we see how often this Viraha comes. Again, when men are really and intensely in love with women, or women with men, they feel a kind of natural annoyance in the presence of all those whom they do not love. Exactly the same state of

impatience, in regard to things that are not loved, comes to the mind when Para-Bhakti holds sway over it; even to talk about things other than God becomes distasteful then. "Think of Him, think of Him alone, and give up all other vain words" (अन्या वाचो विमुं चथ). Those who talk of Him alone, the Bhakta finds to be friendly to him; while those who talk of anything else appear to him to be unfriendly. A still higher stage of love is reached when life itself is maintained for the sake of the one Ideal of Love, when life itself is considered beautiful and worth living only on account of that Love (तदर्थप्राणसंरथान). Without it, such a life would not remain even for a moment. Life is sweet because it thinks of the Beloved. Tadiyata (तदीयता = "*His-ness*") comes when a man becomes perfect according to Bhakti—when he has become blessed, when he has attained God, when he has touched the feet of God, as it were. Then his whole nature is purified and completely changed. All his purpose in life then becomes fulfilled. Yet many such Bhaktas live on just to worship Him. That is the bliss, the only pleasure in life, which they will not give up. "Oh king, such is the blessed quality of Hari that even those, who have become satisfied with everything, all the knots of whose hearts have been cut asunder, even they love the Lord for love's sake"—the Lord "Whom all the gods worship, all the lovers of liberation, and all the knowers of the Brahman" यं सर्वे देवा नमरयन्ति मुमुक्षवी ब्रह्मवादिनश्चेति (*Nri. Tap. Up.*) Such is the power of love. When a man has forgotten himself altogether and does not feel that ahything belongs to him, then he acquires the state of Tadiyata; everything is sacred to him, because it belongs to the Beloved. Even in

regard to earthly love, the lover thinks that everything belonging to his beloved is sacred and so dear to him. He loves even a piece of the cloth belonging to the darling of his heart. In the same way, when a person loves the Lord, the whole universe becomes dear to him, because it is all His.

UNIVERSAL LOVE AND HOW IT LEADS TO SELF-SURRENDER

HOW can we love the Vyashti, the particular, without first loving the Samashti, the universal? God is the Samashti, the generalised and the abstract universal whole; and the universe that we see is the Vyashti, the particularised thing. To love the whole universe is possible only by way of loving the Samashti—the universal—which is, as it were, the one unity in which are to be found millions and millions of smaller unities. The philosophers of India do not stop at the particulars; they cast a hurried glance at the particulars, and immediately start to find the generalised forms whieh will include all the particulars. The search after the universal is the one search of Indian philosophy and religion. The Jnâni aims at the wholeness of things, at that one absolute and generalised Being, knowing which he knows everything. The Bhakta wishes to realise that one generalised abstract Person in loving whom he loves the whole universe. The Yogi wishes to have possession of that one generalised form of power, by controlling which he controls this whole universe. The Indian mind, throughout its history, has been directed to this kind of singular search after the universal in everything—in science, in psychology, in love, in philosophy. So the conclusion to which the Bhakta comes is, that, if you go on merely loving one person after another, you may go on loving them so for an infinite length of time, without

being in the least able to love the world as a whole. When, at last, the central idea is, however, arrived at, that the sum total of all love is God, that the sum total of the aspirations of all the souls in the universe, whether they be free, or bound, or struggling towards liberation, is God, then alone it becomes possible for anyone to put forth universal love. God is the Samashti, and this visible universe is God differentiated and made manifest. If we love this sum total, we love everything. Loving the world and doing it good will all come easily then; we have to obtain this power only by loving God first; otherwise it is no joke to do good to the world. "Everything is His and He is my Lover; I love Him," says the Bhakta. In this way everything becomes sacred to the Bhakta, because all things are His. All are His children, His body, His manifestation. How then may we hurt any one? How then may we not love anyone? With the love of God will come, as a sure effect, the love of everyone in the universe. The nearer we approach God, the more do we begin to see that all things are in Him. When the soul succeeds in appropriating the bliss of this supreme love, it also begins to see Him in everything. Our heart will thus become an eternal fountain of love. And when we reach even higher states of this love, all the little differences between the things of the world are entirely lost; man is seen no more as man, but only as God; the animal is seen no more as animal, but as God; even the tiger is no more a tiger but manifestation of God. Thus in this intense state of Bhakti, worship is offered to every one, to every life, and to every being.

एवं सर्वेषु_तेषु भक्तिरव्यभिचरिणी।

कर्तव्या पण्डितै र्ज्ञात्वा सर्वभूतमयं हरिम्॥

—"Knowing that Hari, the Lord, is in every being, the wise have thus to manifest unswerving love towards all beings." As a result of this kind of intense, all-absorbing love, comes the feeling of perfect self-surrender, the conviction that nothing that happens is against us—(Aprâtikulya). Thcn the loving soul is able to say, if pain comes, "Welcome pain." If misery comes, it will say, "Welcome misery, you are also from the Beloved." If a serpent comes, it will say, "Welcome serpent." If death comes, such a Bhakta will wekome it with a smile. "Blessed am I that they all come to me; they are all welcome." The Bhakta in this state of perfect resignation, arising out of intense love to God and to all that are His, ceases to distinguish between pleasure and pain in so far as they affect him. He does not know what it is to complain of pain or misery; and this kind of uncomplaining resignation to the will of God, who is all love, is indeed a worthier acquisition than all the glory of grand and heroic performances.

To the vast majority of mankind, the body is everything; the body is all the universe to them; bodily enjoyment is their all in all. This demon of the worship of the body and of the things of the body has entered into us all. We may indulge in tall talk, and take very high flights, but we are like vultures all the same; our mind is directed to the piece of carrion down below. Why should our body be saved, say, from the tiger? Why may we not give it over to the tiger? The tiger will thereby be pleased, and

that is not altogether so very far from self-sacrifice and worship. Can you reach the realisation of such an idea in which all sense of self is completely lost? It is a very dizzy height on the pinnacle of the religion of love, and few in this world have ever climbed up to it; but until a man reaches that highest point of ever-ready and ever-willing self-sacrifice, he cannot become a perfect Bhakta. We may all manage to maintain our bodies more or less satisfactorily and for longer or shorter intervals of time. Nevertheless, our bodies have to go; there is no permanence about them. Blessed are they whose bodies get destroyed in the service of others. "Wealth, and even life itself, the sage always holds ready for the service of others. In this world, there being one thing certain, *viz.* death, it is far better that this body dies in a good cause than in a bad one." We may drag our life on for fifty years or a hundred years; but after that, what is it that happens? Everything that is the result of combination must get dissolved and die. There must and will come a time for it to be decomposed. Jesus and Buddha and Mohammed are all dead; all the great Prophets and Teachers of the world are dead. "In this evanescent world, where everything is falling to pieces, we have to make the highest use of what time we have," says the Bhakta; and really the highest use of life is to hold it at the service of all beings. It is the horrible body-idea that breeds all the selfishness in the world, just this one delusion that we are wholly the body we own, and that we must by all possible means try our very best to preserve and to please it. If you know that you are positively other than your body, you have then none to fight with or struggle against; you are

dead to all ideas of selfishness. So the Bhakta declares that we have to hold ourselves as if we are altogether dead to all the things of the world; and that is indeed self-surrender. Let things come as they may. This is the meaning of "Thy will be done"; not going about fighting and struggling and thinking all the while that God wills all our own weaknesses and worldly ambitions. It may be that good comes even out of our selfish struggles; that is, however, God's look-out. The perfected Bhakta's idea must be never to will and work for himself. "Lord, they build high temples in Your name; they make large gifts in Your name; I am poor; I have nothing; so I take this body of mine and place it at Your feet. Do not give me up, O Lord." Such is the prayer proceeding out of the depths of the Bhakta's heart. To him who has experienced it, this eternal sacrifice of the self unto the Beloved Lord is higher by far than all wealth and power, than even all soaring thoughts of renown and enjoyment. The peace of the Bhakta's calm resignation is a peace that passeth all understanding, and is of incomparable yalue. His Aprâtikulya is a state of the mind in which it has no interests, and naturally knows nothing that is opposed to it. In this state of sublime resignation everything in the shape of attachment goes away completely, except that one all-absorbing love to Him in whom all things live and move and have their being. This attachment of love to God is indeed one that does not bind the soul but effectively breaks all its bondages.

THE HIGHER KNOWLEDGE AND THE HIGHER LOVE ARE ONE TO THE TRUE LOVER

THE Upanishads distinguish between a higher knowledge and a lower knowledge; and to the Bhakta there is really no dfference between this higher knowledge and his higher love (Parâ-Bhakti). The Mundaka Upanishad says: इे विद्ये वेदितवये इति ह सम यहह्मविदो वदनित। परा चैवापरा च॥ तत्रापरा ऋग्वेदी यजुर्वेदः सामवेदीऽथववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दोज्योतिषमिति। अथ परा यया तदक्षरमधिगम्यते॥—"The knowers of Brahman declare that there are two kinds of knowledge worthy to be known. namely, the Higher (Parâ) and the Lower (Aparâ). Of these the Lower (knowledge) consists of the Rigveda, the Yajurveda, the Sâmaveda, the Atharvaveda, the Shikshâ (or the science dealing with pronunciation and accent), the Kalpa (or the sacrificial liturgy), Grammar, the Nirukta (or the science dealing with etymology and the meaning of words), Prosody, and Astronomy; and the Higher (knowledge) is that by which that unchangeable is known." The higher knowledge is thus clearly shown to be the knowledge of Brahman: and the *Devi-Bhâgavata* gives us the following definition of the higher love (Parâ-Bhakti):—"As oil poured from one vessel to another falls in an unbroken line, so, when the mind in an unbroken stream thinks of the Lord, we have what is called Para-Bhakti or supreme love." This kind of undisturbed and ever steady direction of the mind and the heart to the Lord with an inseparable attactment is

indeed the highest manifestation of man's love to God. All other forms of Bhakti are only preparatory to the attainment of this highest form thereof, *viz*. the Parâ-Bhakti which is also known as the love that comes after attachment (Râgânugâ). When this supreme love once comes into the heart of man, his mind will continuously think of God and remember nothing else. He will give no room in himself to thoughts other than those of God, and his soul will be unconquerably pure, and will alone break all the bonds of mind and matter and become serenely free. He alone can worship the Lord in his own heart; to him, forms, symbols, books, and doctrines are all unnecessary and are incapable of proving serviceable in any way. It is not easy to love the Lord thus. Ordinarily human love is seen to flourish only in places where it is returned; where love is not returned for love, cold indifference is the natural result. There are, however, rare instances in which we may notice love exhibiting itself even where there is no return of love. We may compare this kind of love, for purposes of illustration, to the love of the moth for the fire; the insect loves the fire, falls into it and dies. It is indeed in the nature of this insect to love so. To love, because it is the nature of love to love, is undeniably the highest and the most unselfish manifestation of love that may be seen in the world. Such love working itself out on the plane of spirituality necessarily leads to the attainment of Para-Bhakti.

THE TRIANGLE OF LOVE

WE may represent love as a triangle, each of the angles of which corresponds to one of its inseparable characteristics. There can be no triangle without all its three angles; and there can be no true love without its three following characteristics. The first angle of our triangle of love is, that love knows no bargaining. Wherever there is any seeking for something in return, there can be no real love; it becomes a mere matter of shopkeeping, As long as there is in us any idea of deriving this or that favour from God in return for our respect and allegiance to Him, so long there can be no true love growing in our hearts. Those who worship God because they wish Him to bestow favours on them, are sure not to worship Him, if those favours are not forthcoming. The Bhakta loves the Lord because He is lovable; there is no other motive originating or directing this divine emotion of the true devotee. We have heard it said that a great king once went into a forest and there met a sage. He talked with the sage a little and was very much pleased with his purity and wisdom. The king then wanted the sage to oblige him by receiving a present from him. The sage refused to do so, saying, "The fruits of the forest are enough food for me; the pure streams of water flowing down from the mountains give enough of drink for me; the barks of the trees supply me with enough of covering; and the caves of the mountains form my home. Why Should I take any present from you

or from anybody?" The king said, "Just to benefit me, sir, please take something from my hands, and please come with me to the city and to my palace." After much persuasion, the sage at last consented to do as the king desired and went with him to his palace. Before offering the gift to the sage the king repeated his prayers, saying, "Lord, give me more children; Lord, give me more wealth; Lord, give me more territory ; Lord, keep my body in better health," and so on. Before the king finished saying his prayer, the sage had got up and walked away from the room quietly. At this the king became perplexed and began to follow him, crying aloud, "Sir, you are going away, you have not received my gifts." The sage turned round to him and said, "I do not beg of beggars. You are yourself nothing but a beggar; and how can you give me anything? I am no fool to think of taking anything from a beggar like you. Go away, do not follow me." There is well brought out the distinction between mere beggars and the real lovers of God. Begging is not the language of love. To worship God even for the sake of salvation or any other reward is equally degenerate. Love knows no reward. Love is always for love's sake. The Bhakta loves because he cannot help loving. When you see a beautiful scenery and fall in love with it, you do not demand anything in the way of favour from the scenery; nor does the scenery demand anything from you. Yet the vision thereof brings you to a blissful state of the mind, it tones down all the friction in your soul, it makes you calm, almost raises you, for the time being, beyond your mortal nature, and places you in a condition of quite divine ecstasy. This nature of real love

is the first angle of our triangle. Ask not anything in return for your love; let your position be always that of the giver; give your love unto God, but do not ask anything in return even from Him.

The second angle of the triangle of love is, that love knows no fear. Those that love God through fear are the lowest of human beings, quite undeveloped as men. They worship God from fear of pumshment. He is a great being to them, with a whip in one hand and the sceptre in the other; if they do not obey Him they are afraid they will be whipped. It is a degradation to worship God through fear of punish-ment; such worship is, if worship at all, the crudest form of the worship of love. o long as there is any fear in the heart, how can there he love also? Love conquers naturally all fear. Think of a young mother in the street, and a dog barking at her; she is frightened, and flies into the nearest house. But suppose, the next day, she is in the street with her child, and a lion springs upon the child. Where will be her position now? Of course, in the very mouth of the lion, protecting her child. Love conquers all fear. Fear comes from the selfish idea of cutting one's self off from the universe. The smaller and the more selfish I make myself, the more is my fear. If a man thinks he is a little nothing, fear will surely come upon him. And the less you think of yourself as an insignificant person, the less fear will there be for you. So long as there is the least spark of fear in you, there can be no love there. Love and fear are incompatible; God is never to be feared by those who love Him. The commandment, "Do not take the name of the Lord thy God in vain," the true lover of

God laughs at. How can there be any blasphemy in the religion of love? The more you take the name of the Lord, the better for you, in whatever way you may do it. You are only repeating His name because you love Him.

The third angle of the love-triangle is, that love knows no rival, for in it is always embodied the lover's highest ideal. True love never comes until the object of our love becomes to us our highest Ideal. It may be that In many cases human rove is misdirected and misplaced, but to the person who loves, the thing he loves is always his own highest ideal. One may see his ideal in the vilest of beings, and another in the highest of beings; nevertheless, in every case it is the ideal alone that can be truly and intensely loved. The highest ideal of every man is called God. Ignorant or wise, saint or sinner, man or woman, educated or uneducated, cultivated or uncultivated, to every human being the highest ideal is God. The synthesis of all the highest ideals of beauty, of sublimity, and of power gives us the completest conception of the loving and lovable God. These Ideals exist, in some shape or other, in every mind naturally; they form a part and parcel of all our minds. All the active manifestations of human nature are struggles of those ideals to become realised in practical life. All the various movements that we see around us in society are caused, by the various ideals in various souls trying to come out and become concretised; what is inside presses on to come outside. This perennially dominant influence of the ideal is the one force, the one motive power, that may be seen to be constantly working in the midst of mankind. It may be after hundreds of births after

struggling through thousands of years, that man finds that it is vain to try to make the inner ideal mould completely the external conditions and square well with them; after realising this he. no more tries to project his own ideal on the outside world, but worships the ideal itself as ideal, from the highest standpoint of love. This ideally perfect ideal embraces all lower ideals. Everyone admits the truth of the saying that a lover sees Helen's beauty on an Ethiop's brow. The man who is standing aside as a looker-on sees that love is here misplaced, but the lover sees his Helen all the same, and does not see the Ethiop at all. Helen or Ethiop, the objects of our love are really the centres round which our ideals become crystallised. What is it that the world commonly worships? Not certainly this all-embracing, ideally perfect ideal of the supreme devotee and lover. That ideal which men and women commonly worship is what is in themselves; every person projects his or her own ideal on the outside world and kneels before it. That is why we find that men who are cruel and blood-thirsty conceive of a blood-thirsty God, because they can only love their own highest ideal. That is why good men have a very high ideal of God; and their ideal is indeed so very different from that of others.

THE GOD OF LOVE IS HIS OWN PROOF

WHAT is the ideal of the lover who has quite passed beyond beyond the idea of selfishness, of bartering and bargaining, and who knows no fear? Even to the great God such a man will say, "I will give You my all, and I do not want anything from You; indeed there is nothing that I can call my own." When a man has acquired this conviction, his ideal becomes one of perfect love, one of perfect fearlessness of love. The highest ideal of such a person has no narrowness of particularity about it; it is love universal, love without limits and bonds, love itself, absolute love. This grand ideal of the religion of love is worshipped and loved absolutely as such without the aid of any symbols or suggestions. This is the highest form of Para-Bhakti, the worship of such an all-comprehending ideal as the ideal; all the other forms of Bhakti are only stages on the way to reach it. All our failures and all our successes in following the religion of love are on the road to the reallsatlon of that one ideal. Object after object is taken up, and the inner ideal is successively projected on them all; and all such external objects are found inadequate as exponents of the ever- expanding inner ideal, and are naturally rejected one after another. At last the aspirant begins to think that it is vain to try to realise the ideal in external objects, that all external objects are as nothing when compared with the ideal itself; and, in course of time, he acquires the power of realising the highest and the most generalised abstract

ideal entirely as an abstraction that is to him quite alive and real. When the devotee has reached this point, he is no more impelled to ask whether God can be demonstrated or not, whether He is omnipotent and omniscient or not. To him He is only the God of Love: He is the highest ideal of love, and that is sufficient for all his purposes; He, as love, is self-evident; it requires no proofs to demonstrate the existence of the beloved to the lover. The magistrate-Gods of other forms of religion may require a good deal of proof to prove Them; but the Bhakta does pot and cannot think of such Gods at all. To him God exists entirely as love. "None, O beloved, loves the husband for the husband's sake, but it is for the sake of the Self who is in the husband that the husband is loved; none, O beloved, loves the wife for the wife's sake, but it is for the sake of the Self who is in the wife that the wife is loved." It is said by some that selfishness is the only motive power in regard to all human activities. That also is love lowered by being particularised. When I think of myself as compre-hending the Universal, there can surely be no selfishness in me; but when I, by mistake, think that I am a little something, my love becomes particularised and narrowed. The mistake consists in making the sphere of love narrow and contracted. All things in the universe are of divine origin and deserve to be loved; it has, however, to be borne in mind that the love of the whole includes the love of the parts. This whole is the God of the Bhaktas and all the other Gods, Fathers in Heaven, or Rulers, or Creators, and all theories and doctrines and books have no purpose and no meaning for them, seeing that they have, through

their supreme love and devotion, risen above those things altogether. When the heart is purified and cleansed and filled to the brim with the divine nectar of love, all other ideas of God become simply puerile, and are rejected as being inadequate or unworthy. Such is indeed the power of Para-Bhakti or Supreme Love; and the perfected Bhakta no more goes to see God in temples and churches; he knows no place where he will not find Him. He finds Him in the temple as well as out of the temple; he finds Him in the saint's saintliness as well as in the wicked man's wickedness, because he has Him already seated in glory in his own heart, as the one Almighty, inextinguishable Light of Love, which is ever shining and eternally present.

HUMAN REPRESENTATIONS OF THE DIVINE IDEAL OF LOVE

IT is impossible to express the nature of this supreme and absolute ideal of love in human language. Even the highest flight of human imagination is incapable of comprehending it in all its infinite perfection and beauty. Nevertheless, the followers of the religion of love, in its .higher as well as its lower forms, in all countries, have all along had to use the inadequate human language to comprehend and to define their own ideal of love. Nay more; human love itself, in all its varied forms, has been made to typify this inexpressible divine love. Man can think of divine things only in his own human way; to us the Absolute can be expressed only in our relative language. The whole universe is to us a writing of the Infinite in the language of the finite. Therefore Bhaktas make use of all the common terms associated with the common love of humanity in relation to God and His worship through love. Some of the great writers on Para-Bhakti have tried to understand and experience this divine love in so many different ways. The lowest form in which this love is apprehended is what they call the peaceful—the Shânta (शान्त). When a man worships God without the fire of love in him, without its madness in his brain, when his love is just the calm commonplace love, a little higher than mere forms and ceremonies and symbols, but not at all characterised by the madness of intensely active love, it is said to be Shânta. We see

some people in the world who like to move on slowly, and others who come and go like the whirlwind. The Shânta-Bhakta is calm, peaceful, gentle. The next higher type is that of Dâsya (दास्य) i.e. servantship; it comes when a man thinks he is the servant of the Lord. The attachment of the faithful servant unto the master is his ideal.

The next type of love is Sakhya (सख्य), friendship—"Thou art our beloved friend." Just as a man opens his heart to his friend and knows that the friend will never chide him for his faults, but will always try to help him, just as there is the idea of equality between him and his friend, so equal love flows in and out between the worshipper and his friendly God. Thus God becomes our friend, the friend who is near, the friend to whom we may freely tell all the tales of our lives! The innermost secrets of .our hearts we may place before Him with the great assurance of safety and support; He is the friend whom the devotee accepts as an equal; God is viewed here as our playmate. We may well say that we are all playing in this universe. Just as children play their games, just as the most glorious kings and emperors play their own games, so is the Beloved Lord Himself in sport with this universe. He is perfect; He does not want anything. Why should He create? Activity is always with us for the fulfilment of a certain want, and want always presupposes imperfection. God is perfect; He has no wants. Why should He go on with this work of an ever-active creation? What purpose has He in view? The stories about God creating this world, for some end or other that we imagine, are good as stories, but not

otherwise. It is all really in sport; the universe is His play going on. The whole universe must, after all, be a big piece of pleasing fun to Him. If you are poor, enjoy that as fun; if you are rich, enjoy the fun of being rich; if dangers come, it is also good fun; if happiness comes, there is more good fun. The world is just a playground; and we are here having good fun, having a game; and God is with us playing all the while; and we are with Him playing. God is our eternal playmate. How beautifully He is playing! The play is finished; when the cycle comes to an end. There is rest for a shorter or longer time, again all come out and play. It is only when you forget that it is all play, and that you are also helping in the play, it is only then that misery and sorrows come; then the heart becomes heavy, then the word weighs upon you with tremendous power ; but as soon as you give up the serious idea of reality as the characteristic of the changing incidents of the three minutes of life, and know it to be but a stage on which we are playing, helping Him to play, at once misery ceases for you. He plays in every atom; He is playing when He is building up earths, and suns, and moons; He is playing with the human heart, with animals, with plants. We are His chess-men; He puts the chessmen on the board, and shakes them up. He arranges us first in one way and then in another, and we are consciously or unconsciously helping in His play. And Oh bliss! we are His playmates!

The next is what is known as Vatsalya (वात्सल्य), loving God not as our father but as our child. This may look peculiar, but it is a discipline to enable us to detach all ideas of power from the concept of God. The idea of

power brings with it awe. There should be no awe in love. The ideas of reverence and obedience are necessary for the formation of character, but when character is formed, when the lover has tasted the calm, peaceful love, and tasted also a little of its intense madness, then he need talk no more of ethics and discipline. To conceive God as mighty, majestic, and glorious, as the Lord of the universe, or as the God of gods, the lover says he does not care. It is to avoid this association with God of the fear-creating sense of power, that he worships God as his own child. The mother and the father are not moved by awe in relation to the child; they cannot have any reverence for the child. They cannot think of asking any favour from the child. The child's position is always that of the receiver, and out of love for the child the parents will give up their bodies a hundred times over. A thousand lives they will sacrifice for that one child of theirs. and therefore God is loved as a child. This idea of loving God as a child comes into existence and grows naturally among those religious sects which believe in the incarnation of God. For the Mohammedan it is Impossible to have this idea of God as a child; they will shrink from it with a kind of horror. But the Christian and the Hindu can realise it easily, because they have the baby Jesus. and the baby Krishna. The women in India often look upon themselves as Krishna's mother; Christian mothers also may take up the idea that they are Christ's mother, and it will bring to the West the knowledge of God's Divine Motherhood which they so much need. The superstitions of awe and reverence in relation to God are deeply rooted in the heart of our

hearts, and it takes long years to sink entirely in love our ideas of reverence and veneration, of awe and majesty and glory with regard to God.

There is one more human representation of the divine ideal of love. It is known as Madhura (मधुर), sweet, and is the highest of all such representations. It is indeed based on the highest manifestation of love in this world, and this love is also the strongest known to man. What love shakes the whole nature of man, what love runs through every atom of his being, makes him mad, makes him forget his own nature, transforms him, makes him either a god or a demon, as the love between man and woman? In this sweet representation of divine love God is our husband. We are all women; there are no men in this world; there is but One Man, and that is He, our Beloved. All that love which man gives to woman, or woman to man, has here to be given up to the Lord. All the different kinds of love which we see in the world, and with which we are more or less playing merely, have God as the one goal; but unfortunately, man does not know the infinite ocean into which this mighty river of love is constantly flowing; and, foolishly, he often tries to direct it to little dolls of human beings. The tremendous love for the child that is in human nature is not for the little doll of a child; if you bestow it blindly and exclusively on the child, you will suffer in consequence; but through such suffering will come the awakening by which you are sure to find out that the love which is in you, if it is given to any human being, will sooner or later bring pain and sorrow as the result. Our love must, therefore, be given to the Highest One, who never dies and who never

changes—to Him, in the ocean of whose love there is neither ebb nor flow. Love must get to its right destination, it must go unto Him who is really the infinite ocean of love. All rivers flow into the ocean. Even the drop of water coming down from the mountain-side cannot stop its course after reaching a brook or a river, however big it may be; at last even that drop somehow does find its way to the ocean. God is the one goal of all our passions and emotions. If you want to be angry, be angry with Him. Chide your Beloved, chide your Friend. Whom else can you safely chide? Mortal man will not patiently put up with your anger; there will be a reaction. If you are angry with me, I am sure quickly to react, because I cannot patiently put up with your anger. Say unto the Beloved, "Why do You not come to me: why do You leave me thus alone?" Where is there any enjoyment but in Him? What enjoyment can there be in little clods of earth? It is the crystallised essence of infinite enjoyment that we have to seek, and that is in God. Let all our passions and emotions go up unto Him. They are meant for Him, for if they miss their mark and go lower, they become vile; and when they go straight to the mark, to the Lord, even the lowest of them becomes transfigured; all the energies of the human body and mind, howsoever they may express themselves, have the Lord as their one goal, as their Ekâyana. All loves and all passions of the human heart must go to God. He is the Beloved; whom else can this heart love? He is the most beautiful, the most sublime. He is beauty itself, sublimity itself. Who in this universe is more beautiful than He? Who in this universe is more fit to become the

husband than He? Who in this universe is fitter to be loved than He? So let Him be the husband, let Him be the Beloved. Often it so happens that divine lovers who sing of this divine love accept the language of human love in all its aspects as adequate to describe it. Fools do not under-stand this; they never will. They look at it only with the physical eye. They do not understand the mad throes of this spiritual love. How can they? "For one kiss of Thy lips, O Beloved! One who has been kissed by Thee, has his thirst for Thee increasing for ever, all his sorrows vanish, and he forgets all things except Thee alone." Aspire after that kiss of the Beloved, that touch of His lips which makes the Bhakta mad, which makes of man a god. To him, who has been blessed with such a kiss, the whole of nature changes, worlds vanish, suns and moons die out, and the universe itself melts away into that one infinite ocean of love. That is the perfection of the madness of love. Aye; the true spiritual lover does not rest even there; even the love of husband and wife is not mad enough for him. The Bhaktas take up also the idea of illegitimate love, because it is so strong; the impropriety of it is not at all the thing they have in view. The nature of this love is such that the more obstructions there are for its free play, the more passionate it becomes. The love between husband and wife is smooth, there are no obstructions there. So the Bhaktas take up the idea of a girl who is in love with her own beloved, and her mother or father or husband objects to such love; and the more anybody obstructs the course of her love, so much the more is her love tending to grow in strength.

Human language cannot describe how Krishna in the groves of Vrindâ was madly loved, how at the sound of his voice the ever-blessed Gopis rushed out to meet him, forgetting everything, forgetting this world and its ties, its duties, its joys, and its sorrows. Man, O man, you speak of divine love and at the same time are able to attend to all the vanities of this world-are you sincere? "Where Râma is, there is no room for any desire;—where desire is, there is no room for Râma; these never co-exist—like light and darkness they are never together."

CONCLUSION

WHEN this highest ideal of love is reached, philosophy is thrown away; who will then care for it? Freedom, salvation, Nirvâna—all are thrown away; who cares to become free while in the enjoyment of divine love? "Lord, I do not want wealth, nor friends, nor beauty, nor learning, nor even freedom; let me be born again and again, and be Thou ever my Love. Be Thou ever and ever my Love." "Who cares to become sugar," says the Bhakta, "I want to taste sugar." Who will then desire to become free and one with God?" I may know that I am He, yet will I take myself away from Him and become different, so that I may enjoy the Beloved." That is what the Bhakta says. Love for love's sake is his highest enjoyment. Who will not be bound hand and foot a thousand times over to enjoy the Beloved? No Bhakta cares for anything except love, except to love and to be loved. His unworldly love is like the tide rushing up the river; this lover goes up the river, against the current. The world calls him mad. I know one whom the world used to call mad, and this was his answer: "My friends, the whole world is a lunatic asylum; some are mad after worldly love, some after name, some after fame, some after money, some after salvation and going to heaven. In this big lunatic asylum I am also mad, I am mad after God. If you are mad after money, I am mad after God. You are mad; so am I. I think my madness is after all the best." The true Bhakta's love is this burning madness, before which everything

else vanishes for him. The whole universe is to him full of love and love alone; that is how it seems to the lover. So when a man has this love in him, he becomes eternally blessed, eternally happy; this blessed madness of divine love alone can cure for ever the disease of the world that is in us. With desire, selfishness has vanished. He has drawn near to God, he has thrown off all those vain desires of which he was full before,

We all have to begin as dualists in the religion of love. God is to us a separate Being, and we feel ourselves to be separate beings also. Love then comes in the middle, and man begins to approach God, and God also comes nearer and nearer to man: Man takes up all the various relationships of life—as father, as mother, as son, as friend, as master, as lover—and projects them on his ideal of love, on his God. To him God exists as all these; and the last point of his progress is reached when he feels that he has become absolutely merged in the object of his worship. We all begin with love for ourselves, and the unfair claims of the little self make even love selfish; at last, however, comes the full blaze of light in which this little self is seen, to have become one with the Infinite. Man himself is transfigured in the presence of this Light of Love, and he realises at last the beautiful and inspiring truth that Love, the Lover, and the Beloved are One.

EDITORIAL NOTE TO THE CELEPHAÏS PRESS EDITION.

Do what thou wilt shall be the whole of the Law.

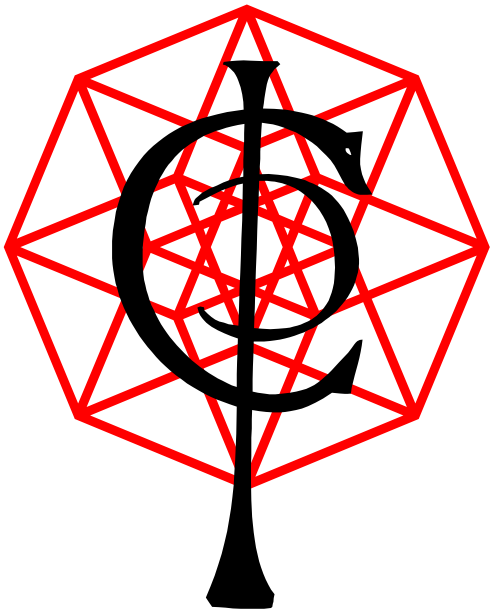
This electronic edition of *Bhakti-Yoga* was scanned / key-entered and proofed in November 2003 E.V. for Celephaïs Press, from the 1959 edition issued by Advaita Ashrama, Calcutta. No attempt has been made to retain the pagination of that edition.

Further proof-reading of the Sanskrit is almost certainly necessary as my knowledge of that language is minimal. This document uses the Sanskrit 98 font from Omkarananda Ashram Himalayas, Rishikesh, India, with a few additions.

This work is in the public domain; copy and distribute at will.

Love is the law, love under will.

T.S.



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KARMA YOGA

The hard copy (the sequence of the chapters is different though) of the book can be had from any of the book stalls of Ramakrishna Mission Centre across the globe or from its publication centre:

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5 Dehi Entally Road,
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Those who want to get it through online,
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Context for the Contest

Action is built into us. We are constantly engaged in some form of activity, even if it's just thinking. This inherent need for action is ingrained within our nature. Karma, the Sanskrit word for action, signifies the ongoing cycle of cause and effect that governs our lives.

Struggle and peace are inherently incompatible. To attain eternal peace, one must transcend the cycle of struggle. Karma, by its very nature, is entangling. It creates bondage and traps us in the repetitive cycle of birth and death.

While we cannot escape karma entirely, as it is the fabric of our existence, we can strive to break free from its entangling effects. The path to liberation lies in approaching karma with a detached and selfless attitude, as advocated in the Bhagavad Gita.

Swami Vivekananda, the great patriot and prophet of the nation, delved into the profound teachings of Karma Yoga, a concept that emphasizes the spiritual significance of work. His insightful lectures, compiled under the title "Karma Yoga," provide a practical guide to performing actions without getting caught in the web of karma.

Inspired by Swami Vivekananda's teachings, we are organizing this contest to empower young people to transform from ordinary workers into Karma Yogis. By understanding and applying the principles of Karma Yoga, they can attain mastery in their work, unleash their true potential, and become highly efficient and productive individuals.

Engaging with Karma Yoga will not only elevate their professional lives but also lead them towards spiritual freedom, the ultimate goal of human existence.

We invite all young people to actively participate in this contest and immerse themselves in the transformative teachings of Swami Vivekananda. The contest is being conducted by Aaryajanani Trust in collaboration with Ramakrishna Math, Hyderabad, with the aim of disseminating Swami Vivekananda's life-giving message to the youth of Bharat.

Dr. Anupama Reddy
For Aaryajanani Trust

I

KARMA IN ITS EFFECT ON CHARACTER

The word Karma is derived from the Sanskrit Kri, to do; all action is Karma. Technically, this word also means the effects of actions. In connection with metaphysics, it sometimes means the effects, of which our past actions were the causes. But in Karma-Yoga we have simply to do with the word Karma as meaning work. The goal of mankind is knowledge. That is the one ideal placed before us by Eastern philosophy. Pleasure is not the goal of man, but knowledge. Pleasure and happiness come to an end. It is a mistake to suppose that pleasure is the goal. The cause of all the miseries we have in the world is that men foolishly think pleasure to be the ideal to strive for. After a time man finds that it is not happiness, but knowledge, towards which he is going, and that both pleasure and pain are great teachers, and that he learns as much from evil as from good. As pleasure and pain pass before his soul they have upon it different pictures, and the result of these combined impressions is what is called man's "character". If you

take the character of any man, it really is but the aggregate of tendencies, the sum total of the bent of his mind; you will find that misery and happiness are equal factors in the formation of that character. Good and evil have an equal share in moulding character, and in some instances misery is a greater teacher than happiness. In studying the great characters the world has produced, I dare say, in the vast majority of cases, it would be found that it was misery that taught more than happiness, it was poverty that taught more than wealth, it was blows that brought out their inner fire more than praise.

Now this knowledge, again, is inherent in man. No knowledge comes from outside; it is all inside. What we say a man "knows", should, in strict psychological language, be what he "discovers" or "unveils"; what a man "learns" is really what he "discovers", by taking the cover off his own soul, which is a mine of infinite knowledge.

We say Newton discovered gravitation. Was it sitting anywhere in a corner waiting for him? It was in his own mind; the time came and he found it out. All knowledge that the world has ever received comes from the mind; the infinite library of the universe is in your own mind. The external world is simply the suggestion, the occasion, which sets you to study your own mind, but the object of your study is always your own mind. The falling of an apple gave the suggestion to Newton,

and he studied his own mind. He rearranged all the previous links of thought in his mind and discovered a new link among them, which we call the law of gravitation. It was not in the apple nor in anything in the centre of the earth.

All knowledge, therefore, secular or spiritual, is in the human mind. In many cases it is not discovered, but remains covered, and when the covering is being slowly taken off, we say, "We are learning," and the advance of knowledge is made by the advance of this process of uncovering. The man from whom this veil is being lifted is the more knowing man, the man upon whom it lies thick is ignorant, and the man from whom it has entirely gone is all-knowing, omniscient. There have been omniscient men, and, I believe, there will be yet; and that there will be myriads of them in the cycles to come. Like fire in a piece of flint, knowledge exists in the mind; suggestion is the friction which brings it out. So with all our feelings and action — our tears and our smiles, our joys and our griefs, our weeping and our laughter, our curses and our blessings, our praises and our blames — every one of these we may find, if we calmly study our own selves, to have been brought out from within ourselves by so many blows. The result is what we are. All these blows taken together are called Karma — work, action. Every mental and physical blow that is given to the soul, by which, as it were, fire is struck from it, and by which its own power and

knowledge are discovered, is Karma, this word being used in its widest sense. Thus we are all doing Karma all the time. I am talking to you: that is Karma. You are listening: that is Karma. We breathe: that is Karma. We walk: Karma. Everything we do, physical or mental, is Karma, and it leaves its marks on us.

There are certain works which are, as it were, the aggregate, the sum total, of a large number of smaller works. If we stand near the seashore and hear the waves dashing against the shingle, we think it is such a great noise, and yet we know that one wave is really composed of millions and millions of minute waves. Each one of these is making a noise, and yet we do not catch it; it is only when they become the big aggregate that we hear. Similarly, every pulsation of the heart is work. Certain kinds of work we feel and they become tangible to us; they are, at the same time, the aggregate of a number of small works. If you really want to judge of the character of a man, look not at his great performances. Every fool may become a hero at one time or another. Watch a man do his most common actions; those are indeed the things which will tell you the real character of a great man. Great occasions rouse even the lowest of human beings to some kind of greatness, but he alone is the really great man whose character is great always, the same wherever he be.

Karma in its effect on character is the most tremendous power that man has to deal with. Man is, as

it were, a centre, and is attracting all the powers of the universe towards himself, and in this centre is fusing them all and again sending them off in a big current. Such a centre is the *real* man — the almighty, the omniscient — and he draws the whole universe towards him. Good and bad, misery and happiness, all are running towards him and clinging round him; and out of them he fashions the mighty stream of tendency called character and throws it outwards. As he has the power of drawing in anything, so has he the power of throwing it out.

All the actions that we see in the world, all the movements in human society, all the works that we have around us, are simply the display of thought, the manifestation of the will of man. Machines or instruments, cities, ships, or men-of-war, all these are simply the manifestation of the will of man; and this will is caused by character, and character is manufactured by Karma. As is Karma, so is the manifestation of the will. The men of mighty will the world has produced have all been tremendous workers — gigantic souls, with wills powerful enough to overturn worlds, wills they got by persistent work, through ages, and ages. Such a gigantic will as that of a Buddha or a Jesus could not be obtained in one life, for we know who their fathers were. It is not known that their fathers ever spoke a word for the good of mankind. Millions and millions of carpenters like Joseph had gone; millions are still living. Millions and millions of petty kings like Buddha's father had been in

the world. If it was only a case of hereditary transmission, how do you account for this petty prince, who was not, perhaps, obeyed by his own servants, producing this son, whom half a world worships? How do you explain the gulf between the carpenter and his son, whom millions of human beings worship as God? It cannot be solved by the theory of heredity. The gigantic will which Buddha and Jesus threw over the world, whence did it come? Whence came this accumulation of power? It must have been there through ages and ages, continually growing bigger and bigger, until it burst on society in a Buddha or a Jesus, even rolling down to the present day.

All this is determined by Karma, work. No one can get anything unless he earns it. This is an eternal law. We may sometimes think it is not so, but in the long run we become convinced of it. A man may struggle all his life for riches; he may cheat thousands, but he finds at last that he did not deserve to become rich, and his life becomes a trouble and a nuisance to him. We may go on accumulating things for our physical enjoyment, but only what we earn is really ours. A fool may buy all the books in the world, and they will be in his library; but he will be able to read only those that he deserves to; and this deserving is produced by Karma. Our Karma determines what we deserve and what we can assimilate. We are responsible for what we are; and whatever we wish ourselves to be, we have the power

to make ourselves. If what we are now has been the result of our own past actions, it certainly follows that whatever we wish to be in future can be produced by our present actions; so we have to know how to act. You will say, "What is the use of learning how to work? Everyone works in some way or other in this world." But there is such a thing as frittering away our energies. With regard to Karma-Yoga, the Gita says that it is doing work with cleverness and as a science; by knowing how to work, one can obtain the greatest results. You must remember that all work is simply to bring out the power of the mind which is already there, to wake up the soul. The power is inside every man, so is knowing; the different works are like blows to bring them out, to cause these giants to wake up.

Man works with various motives. There cannot be work without motive. Some people want to get fame, and they work for fame. Others want money, and they work for money. Others want to have power, and they work for power. Others want to get to heaven, and they work for the same. Others want to leave a name when they die, as they do in China, where no man gets a title until he is dead; and that is a better way, after all, than with us. When a man does something very good there, they give a title of nobility to his father, who is dead, or to his grandfather. Some people work for that. Some of the followers of certain Mohammedan sects work all their lives to have a big tomb built for

them when they die. I know sects among whom, as soon as a child is born, a tomb is prepared for it; that is among them the most important work a man has to do, and the bigger and the finer the tomb, the better off the man is supposed to be. Others work as a penance; do all sorts of wicked things, then erect a temple, or give something to the priests to buy them off and obtain from them a passport to heaven. They think that this kind of beneficence will clear them and they will go scot-free in spite of their sinfulness. Such are some of the various motives for work.

Work for work's sake. There are some who are really the salt of the earth in every country and who work for work's sake, who do not care for name, or fame, or even to go to heaven. They work just because good will come of it. There are others who do good to the poor and help mankind from still higher motives, because they believe in doing good and love good. The motive for name and fame seldom brings immediate results, as a rule; they come to us when we are old and have almost done with life. If a man works without any selfish motive in view, does he not gain anything? Yes, he gains the highest. Unselfishness is more paying, only people have not the patience to practice it. It is more paying from the point of view of health also. Love, truth, and unselfishness are not merely moral figures of speech, but they form our highest ideal, because in them lies such a manifestation of power. In the first place, a man who

can work for five days, or even for five minutes, without any selfish motive whatever, without thinking of future, of heaven, of punishment, or anything of the kind, has in him the capacity to become a powerful moral giant. It is hard to do it, but in the heart of our hearts we know its value, and the good it brings. It is the greatest manifestation of power — this tremendous restraint; self-restraint is a manifestation of greater power than all outgoing action. A carriage with four horses may rush down a hill unrestrained, or the coachman may curb the horses. Which is the greater manifestation of power, to let them go or to hold them? A cannonball flying through the air goes a long distance and falls. Another is cut short in its flight by striking against a wall, and the impact generates intense heat. All outgoing energy following a selfish motive is frittered away; it will not cause power to return to you; but if restrained, it will result in development of power. This self-control will tend to produce a mighty will, a character which makes a Christ or a Buddha. Foolish men do not know this secret; they nevertheless want to rule mankind. Even a fool may rule the whole world if he works and waits. Let him wait a few years, restrain that foolish idea of governing; and when that idea is wholly gone, he will be a power in the world. The majority of us cannot see beyond a few years, just as some animals cannot see beyond a few steps. Just a little narrow circle — that is our world. We have not the patience to look beyond, and thus become

immoral and wicked. This is our weakness, our powerlessness.

Even the lowest forms of work are not to be despised. Let the man, who knows no better, work for selfish ends, for name and fame; but everyone should always try to get towards higher and higher motives and to understand them. "To work we have the right, but not to the fruits thereof:" Leave the fruits alone. Why care for results? If you wish to help a man, never think what that man's attitude should be towards you. If you want to do a great or a good work, do not trouble to think what the result will be.

There arises a difficult question in this ideal of work. Intense activity is necessary; we must always work. We cannot live a minute without work. What then becomes of rest? Here is one side of the life-struggle — work, in which we are whirled rapidly round. And here is the other — that of calm, retiring renunciation: everything is peaceful around, there is very little of noise and show, only nature with her animals and flowers and mountains. Neither of them is a perfect picture. A man used to solitude, if brought in contact with the surging whirlpool of the world, will be crushed by it; just as the fish that lives in the deep sea water, as soon as it is brought to the surface, breaks into pieces, deprived of the weight of water on it that had kept it together. Can a man who has been used to the turmoil and the rush of

life live at ease if he comes to a quiet place? He suffers and perchance may lose his mind. The ideal man is he who, in the midst of the greatest silence and solitude, finds the intensest activity, and in the midst of the intensest activity finds the silence and solitude of the desert. He has learnt the secret of restraint, he has controlled himself. He goes through the streets of a big city with all its traffic, and his mind is as calm as if he were in a cave, where not a sound could reach him; and he is intensely working all the time. That is the ideal of Karma-Yoga, and if you have attained to that you have really learnt the secret of work.

But we have to begin from the beginning, to take up the works as they come to us and slowly make ourselves more unselfish every day. We must do the work and find out the motive power that prompts us; and, almost without exception, in the first years, we shall find that our motives are always selfish; but gradually this selfishness will melt by persistence, till at last will come the time when we shall be able to do really unselfish work. We may all hope that some day or other, as we struggle through the paths of life, there will come a time when we shall become perfectly unselfish; and the moment we attain to that, all our powers will be concentrated, and the knowledge which is ours will be manifest.

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II

WHAT IS DUTY?

It is necessary in the study of Karma-Yoga to know what duty is. If I have to do something I must first know that it is my duty, and then I can do it. The idea of duty again is different in different nations. The Mohammedan says what is written in his book, the Koran, is his duty; the Hindu says what is in the Vedas is his duty; and the Christian says what is in the Bible is his duty. We find that there are varied ideas of duty, differing according to different states in life, different historical periods and different nations. The term "duty", like every other universal abstract term, is impossible clearly to define; we can only get an idea of it by knowing its practical operations and results. When certain things occur before us, we have all a natural or trained impulse to act in a certain manner towards them; when this impulse comes, the mind begins to think about the situation. Sometimes it thinks that it is good to act in a particular manner under the given conditions; at other times it thinks that it is wrong to act in the same manner even in the very same circumstances. The ordinary idea of duty everywhere is that every good man follows the

dictates of his conscience. But what is it that makes an act a duty? If a Christian finds a piece of beef before him and does not eat it to save his own life, or will not give it to save the life of another man, he is sure to feel that he has not done his duty. But if a Hindu dares to eat that piece of beef or to give it to another Hindu, he is equally sure to feel that he too has not done his duty; the Hindu's training and education make him feel that way. In the last century there were notorious bands of robbers in India called thugs; they thought it their duty to kill any man they could and take away his money; the larger the number of men they killed, the better they thought they were. Ordinarily if a man goes out into the street and shoots down another man, he is apt to feel sorry for it, thinking that he has done wrong. But if the very same man, as a soldier in his regiment, kills not one but twenty, he is certain to feel glad and think that he has done his duty remarkably well. Therefore we see that it is not the thing done that defines a duty. To give an objective definition of duty is thus entirely impossible. Yet there is duty from the subjective side. Any action that makes us go Godward is a good action, and is our duty; any action that makes us go downward is evil, and is not our duty. From the subjective standpoint we may see that certain acts have a tendency to exalt and ennoble us, while certain other acts have a tendency to degrade and to brutalise us. But it is not possible to make out with certainty which acts have which kind of

tendency in relation to all persons, of all sorts and conditions. There is, however, only one idea of duty which has been universally accepted by all mankind, of all ages and sects and countries, and that has been summed up in a Sanskrit aphorism thus: "Do not injure any being; not injuring any being is virtue, injuring any being is sin."

The Bhagavad-Gita frequently alludes to duties dependent upon birth and position in life. Birth and position in life and in society largely determine the mental and moral attitude of individuals towards the various activities of life. It is therefore our duty to do that work which will exalt and ennoble us in accordance with the ideals and activities of the society in which we are born. But it must be particularly remembered that the same ideals and activities do not prevail in all societies and countries; our ignorance of this is the main cause of much of the hatred of one nation towards another. An American thinks that whatever an American does in accordance with the custom of his country is the best thing to do, and that whoever does not follow his custom must be a very wicked man. A Hindu thinks that his customs are the only right ones and are the best in the world, and that whosoever does not obey them must be the most wicked man living. This is quite a natural mistake which all of us are apt to make. But it is very harmful; it is the cause of half the uncharitableness found in the world. When I came to this country and was going

through the Chicago Fair, a man from behind pulled at my turban. I looked back and saw that he was a very gentlemanly-looking man, neatly dressed. I spoke to him; and when he found that I knew English, he became very much abashed. On another occasion in the same Fair another man gave me a push. When I asked him the reason, he also was ashamed and stammered out an apology saying, "Why do you dress that way?" The sympathies of these men were limited within the range of their own language and their own fashion of dress. Much of the oppression of powerful nations on weaker ones is caused by this prejudice. It dries up their fellow feeling for fellow men. That very man who asked me why I did not dress as he did and wanted to ill-treat me because of my dress may have been a very good man, a good father, and a good citizen; but the kindliness of his nature died out as soon as he saw a man in a different dress. Strangers are exploited in all countries, because they do not know how to defend themselves; thus they carry home false impressions of the peoples they have seen. Sailors, soldiers, and traders behave in foreign lands in very queer ways, although they would not dream of doing so in their own country; perhaps this is why the Chinese call Europeans and Americans "foreign devils". They could not have done this if they had met the good, the kindly sides of Western life.

Therefore the one point we ought to remember is that we should always try to see the duty of others

through their own eyes, and never judge the customs of other peoples by our own standard. I am not the standard of the universe. I have to accommodate myself to the world, and not the world to me. So we see that environments change the nature of our duties, and doing the duty which is ours at any particular time is the best thing we can do in this world. Let us do that duty which is ours by birth; and when we have done that, let us do the duty which is ours by our position in life and in society. There is, however, one great danger in human nature, viz that man never examines himself. He thinks he is quite as fit to be on the throne as the king. Even if he is, he must first show that he has done the duty of his own position; and then higher duties will come to him. When we begin to work earnestly in the world, nature gives us blows right and left and soon enables us to find out our position. No man can long occupy satisfactorily a position for which he is not fit. There is no use in grumbling against nature's adjustment. He who does the lower work is not therefore a lower man. No man is to be judged by the mere nature of his duties, but all should be judged by the manner and the spirit in which they perform them.

Later on we shall find that even this idea of duty undergoes change, and that the greatest work is done only when there is no selfish motive to prompt it. Yet it is work through the sense of duty that leads us to work without any idea of duty; when work will become

worship — nay, something higher — then will work be done for its own sake. We shall find that the philosophy of duty, whether it be in the form of ethics or of love, is the same as in every other Yoga — the object being the attenuating of the lower self, so that the real higher Self may shine forth — the lessening of the frittering away of energies on the lower plane of existence, so that the soul may manifest itself on the higher ones. This is accomplished by the continuous denial of low desires, which duty rigorously requires. The whole organisation of society has thus been developed, consciously or unconsciously, in the realms of action and experience, where, by limiting selfishness, we open the way to an unlimited expansion of the real nature of man.

Duty is seldom sweet. It is only when love greases its wheels that it runs smoothly; it is a continuous friction otherwise. How else could parents do their duties to their children, husbands to their wives, and vice versa? Do we not meet with cases of friction every day in our lives? Duty is sweet only through love, and love shines in freedom alone. Yet is it freedom to be a slave to the senses, to anger, to jealousies and a hundred other petty things that must occur every day in human life? In all these little roughnesses that we meet with in life, the highest expression of freedom is to forbear. Women, slaves to their own irritable, jealous tempers, are apt to blame their husbands, and assert their own “freedom”, as they think, not knowing that thereby they only prove

that they are slaves. So it is with husbands who eternally find fault with their wives.

Chastity is the first virtue in man or woman, and the man who, however he may have strayed away, cannot be brought to the right path by a gentle and loving and chaste wife is indeed very rare. The world is not yet as bad as that. We hear much about brutal husbands all over the world and about the impurity of men, but is it not true that there are quite as many brutal and impure women as men? If all women were as good and pure as their own constant assertions would lead one to believe, I am perfectly satisfied that there would not be one impure man in the world. What brutality is there which purity and chastity cannot conquer? A good, chaste wife, who thinks of every other man except her own husband as her child and has the attitude of a mother towards all men, will grow so great in the power of her purity that there cannot be a single man, however brutal, who will not breathe an atmosphere of holiness in her presence. Similarly, every husband must look upon all women, except his own wife, in the light of his own mother or daughter or sister. That man, again, who wants to be a teacher of religion must look upon every woman as his mother, and always behave towards her as such.

The position of the mother is the highest in the world, as it is the one place in which to learn and exercise the greatest unselfishness. The love of God is the only love that is higher than a mother's love; all others are

lower. It is the duty of the mother to think of her children first and then of herself. But, instead of that, if the parents are always thinking of themselves first, the result is that the relation between parents and children becomes the same as that between birds and their offspring which, as soon as they are fledged, do not recognise any parents. Blessed, indeed, is the man who is able to look upon woman as the representative of the motherhood of God. Blessed, indeed, is the woman to whom man represents the fatherhood of God. Blessed are the children who look upon their parents as Divinity manifested on earth.

The only way to rise is by doing the duty next to us, and thus gathering strength go on until we reach the highest state. A young Sannyâsin went to a forest; there he meditated, worshipped, and practiced Yoga for a long time. After years of hard work and practice, he was one day sitting under a tree, when some dry leaves fell upon his head. He looked up and saw a crow and a crane fighting on the top of the tree, which made him very angry. He said, "What! Dare you throw these dry leaves upon my head!" As with these words he angrily glanced at them, a flash of fire went out of his head — such was the Yogi's power — and burnt the birds to ashes. He was very glad, almost overjoyed at this development of power — he could burn the crow and the crane by a look. After a time he had to go to the town to beg his bread. He went, stood at a door, and

said, “Mother, give me food.” A voice came from inside the house, “Wait a little, my son.” The young man thought, “You wretched woman, how dare you make me wait! You do not know my power yet.” While he was thinking thus the voice came again: “Boy, don’t be thinking too much of yourself. Here is neither crow nor crane.” He was astonished; still he had to wait. At last the woman came, and he fell at her feet and said, “Mother, how did you know that?” She said, “My boy, I do not know your Yoga or your practices. I am a common everyday woman. I made you wait because my husband is ill, and I was nursing him. All my life I have struggled to do my duty. When I was unmarried, I did my duty to my parents; now that I am married, I do my duty to my husband; that is all the Yoga I practice. But by doing my duty I have become illumined; thus I could read your thoughts and know what you had done in the forest. If you want to know something higher than this, go to the market of such and such a town where you will find a Vyâdha (The lowest class of people in India who used to live as hunters and butchers.) who will tell you something that you will be very glad to learn.” The Sannyasin thought, “Why should I go to that town and to a Vyadha?” But after what he had seen, his mind opened a little, so he went. When he came near the town, he found the market and there saw, at a distance, a big fat Vyadha cutting meat with big knives, talking and bargaining with different people. The young man

said, "Lord help me! Is this the man from whom I am going to learn? He is the incarnation of a demon, if he is anything." In the meantime this man looked up and said, "O Swami, did that lady send you here? Take a seat until I have done my business." The Sannyasin thought, "What comes to me here?" He took his seat; the man went on with his work, and after he had finished he took his money and said to the Sannyasin, "Come sir, come to my home." On reaching home the Vyadha gave him a seat, saying, "Wait here," and went into the house. He then washed his old father and mother, fed them, and did all he could to please them, after which he came to the Sannyasin and said, "Now, sir, you have come here to see me; what can I do for you?" The Sannyasin asked him a few questions about soul and about God, and the Vyadha gave him a lecture which forms a part of the Mahâbhârata, called the *Vyâdha-Gitâ*. It contains one of the highest flights of the Vedanta. When the Vyadha finished his teaching, the Sannyasin felt astonished. He said, "Why are you in that body? With such knowledge as yours why are you in a Vyadha's body, and doing such filthy, ugly work?" "My son," replied the Vyadha, "no duty is ugly, no duty is impure. My birth placed me in these circumstances and environments. In my boyhood I learnt the trade; I am unattached, and I try to do my duty well. I try to do my duty as a householder, and I try to do all I can to make my father and mother happy. I neither know your Yoga,

nor have I become a Sannyasin, nor did I go out of the world into a forest; nevertheless, all that you have heard and seen has come to me through the unattached doing of the duty which belongs to my position."

There is a sage in India, a great Yogi, one of the most wonderful men I have ever seen in my life. He is a peculiar man, he will not teach any one; if you ask him a question he will not answer. It is too much for him to take up the position of a teacher, he will not do it. If you ask a question, and wait for some days, in the course of conversation he will bring up the subject, and wonderful light will he throw on it. He told me once the secret of work, "Let the end and the means be joined into one." When you are doing any work, do not think of anything beyond. Do it as worship, as the highest worship, and devote your whole life to it for the time being. Thus, in the story, the Vyadha and the woman did their duty with cheerfulness and whole-heartedness; and the result was that they became illuminated, clearly showing that the right performance of the duties of any station in life, without attachment to results, leads us to the highest realisation of the perfection of the soul.

It is the worker who is attached to results that grumbles about the nature of the duty which has fallen to his lot; to the unattached worker all duties are equally good, and form efficient instruments with which selfishness and sensuality may be killed, and the freedom

of the soul secured. We are all apt to think too highly of ourselves. Our duties are determined by our deserts to a much larger extent than we are willing to grant. Competition rouses envy, and it kills the kindliness of the heart. To the grumbler all duties are distasteful; nothing will ever satisfy him, and his whole life is doomed to prove a failure. Let us work on, doing as we go whatever happens to be our duty, and being ever ready to put our shoulders to the wheel. Then surely shall we see the Light!

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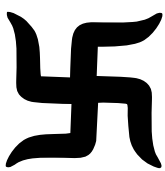
III

WE HELP OURSELVES, NOT THE WORLD

Before considering further how devotion to duty helps us in our spiritual progress, let me place before you in a brief compass another aspect of what we in India mean by Karma. In every religion there are three parts: philosophy, mythology, and ritual. Philosophy of course is the essence of every religion; mythology explains and illustrates it by means of the more or less legendary lives of great men, stories and fables of wonderful things, and so on; ritual gives to that philosophy a still more concrete form, so that every one may grasp it — ritual is in fact concretised philosophy. This ritual is Karma; it is necessary in every religion, because most of us cannot understand abstract spiritual things until we grow much spiritually. It is easy for men to think that they can understand anything; but when it comes to practical experience, they find that abstract ideas are often very hard to comprehend. Therefore symbols are of great help, and we cannot dispense with the symbolical method of putting things before us. From

time immemorial symbols have been used by all kinds of religions. In one sense we cannot think but in symbols; words themselves are symbols of thought. In another sense everything in the universe may be looked upon as a symbol. The whole universe is a symbol, and God is the essence behind. This kind of symbology is not simply the creation of man; it is not that certain people belonging to a religion sit down together and think out certain symbols, and bring them into existence out of their own minds. The symbols of religion have a natural growth. Otherwise, why is it that certain symbols are associated with certain ideas in the mind of almost every one? Certain symbols are universally prevalent. Many of you may think that the cross first came into existence as a symbol in connection with the Christian religion, but as a matter of fact it existed before Christianity was, before Moses was born, before the Vedas were given out, before there was any human record of human things. The cross may be found to have been in existence among the Aztecs and the Phoenicians; every race seems to have had the cross. Again, the symbol of the crucified Saviour, of a man crucified upon a cross, appears to have been known to almost every nation. The circle has been a great symbol throughout the world. Then there is the most universal of all symbols, the Swastika. At one time it was thought that the Buddhists carried it all over the world with them, but it has



been found out that ages before Buddhism it was used among nations. In Old Babylon and in Egypt it was to be found. What does this show? All these symbols could not have been purely conventional. There must be some reason for them; some natural association between them and the human mind. Language is not the result of convention; it is not that people ever agreed to represent certain ideas by certain words; there never was an idea without a corresponding word or a word without a corresponding idea; ideas and words are in their nature inseparable. The symbols to represent ideas may be sound symbols or colour symbols. Deaf and dumb people have to think with other than sound symbols. Every thought in the mind has a form as its counterpart. This is called in Sanskrit philosophy Nâma-Rupa — name and form. It is as impossible to create by convention a system of symbols as it is to create a language. In the world's ritualistic symbols we have an expression of the religious thought of humanity. It is easy to say that there is no use of rituals and temples and all such paraphernalia; every baby says that in modern times. But it must be easy for all to see that those who worship inside a temple are in many respects different from those who will not worship there. Therefore the association of particular temples, rituals, and other concrete forms with particular religions has a tendency to bring into the minds of the followers of those religions the thoughts for which those concrete things stand as symbols; and it is not wise to

ignore rituals and symbology altogether. The study and practice of these things form naturally a part of Karma-Yoga.

There are many other aspects of this science of work. One among them is to know the relation between thought and word and what can be achieved by the power of the word. In every religion the power of the word is recognised, so much so that in some of them creation itself is said to have come out of the word. The external aspect of the thought of God is the Word, and as God thought and willed before He created, creation came out of the Word. In this stress and hurry of our materialistic life, our nerves lose sensibility and become hardened. The older we grow, the longer we are knocked about in the world, the more callous we become; and we are apt to neglect things that even happen persistently and prominently around us. Human nature, however, asserts itself sometimes, and we are led to inquire into and wonder at some of these common occurrences; wondering thus is the first step in the acquisition of light. Apart from the higher philosophic and religious value of the Word, we may see that sound symbols play a prominent part in the drama of human life. I am talking to you. I am not touching you; the pulsations of the air caused by my speaking go into your ear, they touch your nerves and produce effects in your minds. You cannot resist this. What can be more wonderful than this? One man calls another a fool, and

at this the other stands up and clenches his fist and lands a blow on his nose. Look at the power of the word! There is a woman weeping and miserable; another woman comes along and speaks to her a few gentle words, the doubled up frame of the weeping woman becomes straightened at once, her sorrow is gone and she already begins to smile. Think of the power of words! They are a great force in higher philosophy as well as in common life. Day and night we manipulate this force without thought and without inquiry. To know the nature of this force and to use it well is also a part of Karma-Yoga.

Our duty to others means helping others; doing good to the world. Why should we do good to the world? Apparently to help the world, but really to help ourselves. We should always try to help the world, that should be the highest motive in us; but if we consider well, we find that the world does not require our help at all. This world was not made that you or I should come and help it. I once read a sermon in which it was said, "All this beautiful world is very good, because it gives us time and opportunity to help others." Apparently, this is a very beautiful sentiment, but is it not a blasphemy to say that the world needs our help? We cannot deny that there is much misery in it; to go out and help others is, therefore, the best thing we can do, although in the long run, we shall find that helping others is only helping ourselves. As a boy I had some white mice. They were

kept in a little box in which there were little wheels, and when the mice tried to cross the wheels, the wheels turned and turned, and the mice never got anywhere. So it is with the world and our helping it. The only help is that we get moral exercise. This world is neither good nor evil; each man manufactures a world for himself. If a blind man begins to think of the world, it is either as soft or hard, or as cold or hot. We are a mass of happiness or misery; we have seen that hundreds of times in our lives. As a rule, the young are optimistic and the old pessimistic. The young have life before them; the old complain their day is gone; hundreds of desires, which they cannot fulfil struggle in their hearts. Both are foolish nevertheless. Life is good or evil according to the state of mind in which we look at it, it is neither by itself. Fire, by itself, is neither good nor evil. When it keeps us warm we say, "How beautiful is fire!" When it burns our fingers, we blame it. Still, in itself it is neither good nor bad. According as we use it, it produces in us the feeling of good or bad; so also is this world. It is perfect. By perfection is meant that it is perfectly fitted to meet its ends. We may all be perfectly sure that it will go on beautifully well without us, and we need not bother our heads wishing to help it.

Yet we must do good; the desire to do good is the highest motive power we have, if we know all the time that it is a privilege to help others. Do not stand on a high pedestal and take five cents in your hand and

say, “Here, my poor man,” but be grateful that the poor man is there, so that by making a gift to him you are able to help yourself. It is not the receiver that is blessed, but it is the giver. Be thankful that you are allowed to exercise your power of benevolence and mercy in the world, and thus become pure and perfect. All good acts tend to make us pure and perfect. What can we do at best? Build a hospital, make roads, or erect charity asylums. We may organise a charity and collect two or three millions of dollars, build a hospital with one million, with the second give balls and drink champagne, and of the third let the officers steal half, and leave the rest finally to reach the poor; but what are all these? One mighty wind in five minutes can break all your buildings up. What shall we do then? One volcanic eruption may sweep away all our roads and hospitals and cities and buildings. Let us give up all this foolish talk of doing good to the world. It is not waiting for your or my help; yet we must work and constantly do good, because it is a blessing to ourselves. That is the only way we can become perfect. No beggar whom we have helped has ever owed a single cent to us; we owe everything to him, because he has allowed us to exercise our charity on him. It is entirely wrong to think that we have done, or can do, good to the world, or to think that we have helped such and such people. It is a foolish thought, and all foolish thoughts bring misery. We think that we have helped some man and expect him to thank us, and

because he does not, unhappiness comes to us. Why should we expect anything in return for what we do? Be grateful to the man you help, think of him as God. Is it not a great privilege to be allowed to worship God by helping our fellow men? If we were really unattached, we should escape all this pain of vain expectation, and could cheerfully do good work in the world. Never will unhappiness or misery come through work done without attachment. The world will go on with its happiness and misery through eternity.

There was a poor man who wanted some money; and somehow he had heard that if he could get hold of a ghost, he might command him to bring money or anything else he liked; so he was very anxious to get hold of a ghost. He went about searching for a man who would give him a ghost, and at last he found a sage with great powers, and besought his help. The sage asked him what he would do with a ghost. I want a ghost to work for me; teach me how to get hold of one, sir; I desire it very much," replied the man. But the sage said, "Don't disturb yourself, go home." The next day the man went again to the sage and began to weep and pray, "Give me a ghost; I must have a ghost, sir, to help me." At last the sage was disgusted, and said, "Take this charm, repeat this magic word, and a ghost will come, and whatever you say to him he will do. But beware; they are terrible beings, and must be kept continually busy. If you fail to give him work, he will take your life." The man replied, "That

is easy; I can give him work for all his life." Then he went to a forest, and after long repetition of the magic word, a huge ghost appeared before him, and said, "I am a ghost. I have been conquered by your magic; but you must keep me constantly employed. The moment you fail to give me work I will kill you." The man said, "Build me a palace," and the ghost said, "It is done; the palace is built." "Bring me money," said the man. "Here is your money," said the ghost. "Cut this forest down, and build a city in its place." "That is done," said the ghost, "anything more?" Now the man began to be frightened and thought he could give him nothing more to do; he did everything in a trice. The ghost said, "Give me something to do or I will eat you up." The poor man could find no further occupation for him, and was frightened. So he ran and ran and at last reached the sage, and said, "Oh, sir, protect my life!" The sage asked him what the matter was, and the man replied, "I have nothing to give the ghost to do. Everything I tell him to do he does in a moment, and he threatens to eat me up if I do not give him work." Just then the ghost arrived, saying, "I'll eat you up," and he would have swallowed the man. The man began to shake, and begged the sage to save his life. The sage said, "I will find you a way out. Look at that dog with a curly tail. Draw your sword quickly and cut the tail off and give it to the ghost to straighten out." The man cut off the dog's tail and gave it to the ghost, saying, "Straighten that out for me." The

ghost took it and slowly and carefully straightened it out, but as soon as he let it go, it instantly curled up again. Once more he laboriously straightened it out, only to find it again curled up as soon as he attempted to let go of it. Again he patiently straightened it out, but as soon as he let it go, it curled up again. So he went on for days and days, until he was exhausted and said, "I was never in such trouble before in my life. I am an old veteran ghost, but never before was I in such trouble." "I will make a compromise with you ;" he said to the man, "you let me off and I will let you keep all I have given you and will promise not to harm you." The man was much pleased, and accepted the offer gladly.

This world is like a dog's curly tail, and people have been striving to straighten it out for hundreds of years; but when they let it go, it has curled up again. How could it be otherwise? One must first know how to work without attachment, then one will not be a fanatic. When we know that this world is like a dog's curly tail and will never get straightened, we shall not become fanatics. If there were no fanaticism in the world, it would make much more progress than it does now. It is a mistake to think that fanaticism can make for the progress of mankind. On the contrary, it is a retarding element creating hatred and anger, and causing people to fight each other, and making them unsympathetic. We think that whatever we do or possess is the best in the world, and what we do not do or possess is of no

value. So, always remember the instance of the curly tail of the dog whenever you have a tendency to become a fanatic. You need not worry or make yourself sleepless about the world; it will go on without you. When you have avoided fanaticism, then alone will you work well. It is the level-headed man, the calm man, of good judgment and cool nerves, of great sympathy and love, who does good work and so does good to himself. The fanatic is foolish and has no sympathy; he can never straighten the world, nor himself become pure and perfect.

To recapitulate the chief points in today's lecture: First, we have to bear in mind that we are all debtors to the world and the world does not owe us anything. It is a great privilege for all of us to be allowed to do anything for the world. In helping the world we really help ourselves. The second point is that there is a God in this universe. It is not true that this universe is drifting and stands in need of help from you and me. God is ever present therein, He is undying and eternally active and infinitely watchful. When the whole universe sleeps, He sleeps not; He is working incessantly; all the changes and manifestations of the world are His. Thirdly, we ought not to hate anyone. This world will always continue to be a mixture of good and evil. Our duty is to sympathise with the weak and to love even the wrongdoer. The world is a grand moral gymnasium wherein we have all to take exercise so as to become

stronger and stronger spiritually. Fourthly, we ought not to be fanatics of any kind, because fanaticism is opposed to love. You hear fanatics glibly saying, "I do not hate the sinner. I hate the sin," but I am prepared to go any distance to see the face of that man who can really make a distinction between the sin and the sinner. It is easy to say so. If we can distinguish well between quality and substance, we may become perfect men. It is not easy to do this. And further, the calmer we are and the less disturbed our nerves, the more shall we love and the better will our work be.

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IV

THE IDEAL OF KARMA-YOGA

The grandest idea in the religion of the Vedanta is that we may reach the same goal by different paths; and these paths I have generalised into four, viz those of work, love, psychology, and knowledge. But you must, at the same time, remember that these divisions are not very marked and quite exclusive of each other. Each blends into the other. But according to the type which prevails, we name the divisions. It is not that you can find men who have no other faculty than that of work, nor that you can find men who are no more than devoted worshippers only, nor that there are men who have no more than mere knowledge. These divisions are made in accordance with the type or the tendency that may be seen to prevail in a man. We have found that, in the end, all these four paths converge and become one. All religions and all methods of work and worship lead us to one and the same goal.

I have already tried to point out that goal. It is freedom as I understand it. Everything that we perceive around us is struggling towards freedom, from the atom

to the man, from the insentient, lifeless particle of matter to the highest existence on earth, the human soul. The whole universe is in fact the result of this struggle for freedom. In all combinations every particle is trying to go on its own way, to fly from the other particles; but the others are holding it in check. Our earth is trying to fly away from the sun, and the moon from the earth. Everything has a tendency to infinite dispersion. All that we see in the universe has for its basis this one struggle towards freedom; it is under the impulse of this tendency that the saint prays and the robber robs. When the line of action taken is not a proper one, we call it evil; and when the manifestation of it is proper and high, we call it good. But the impulse is the same, the struggle towards freedom. The saint is oppressed with the knowledge of his condition of bondage, and he wants to get rid of it; so he worships God. The thief is oppressed with the idea that he does not possess certain things, and he tries to get rid of that want, to obtain freedom from it; so he steals. Freedom is the one goal of all nature, sentient or insentient; and consciously or unconsciously, everything is struggling towards that goal. The freedom which the saint seeks is very different from that which the robber seeks; the freedom loved by the saint leads him to the enjoyment of infinite, unspeakable bliss, while that on which the robber has set his heart only forges other bonds for his soul.

There is to be found in every religion the manifestation of this struggle towards freedom. It is the groundwork of all morality, of unselfishness, which means getting rid of the idea that men are the same as their little body. When we see a man doing good work, helping others, it means that he cannot be confined within the limited circle of "me and mine". There is no limit to this getting out of selfishness. All the great systems of ethics preach absolute unselfishness as the goal. Supposing this absolute unselfishness can be reached by a man, what becomes of him? He is no more the little Mr. So-and-so; he has acquired infinite expansion. The little personality which he had before is now lost to him for ever; he has become infinite, and the attainment of this infinite expansion is indeed the goal of all religions and of all moral and philosophical teachings. The personalist, when he hears this idea philosophically put, gets frightened. At the same time, if he preaches morality, he after all teaches the very same idea himself. He puts no limit to the unselfishness of man. Suppose a man becomes perfectly unselfish under the personalistic system, how are we to distinguish him from the perfected ones in other system? He has become one with the universe and to become that is the goal of all; only the poor personalist has not the courage to follow out his own reasoning to its right conclusion. Karma-Yoga is the attaining through unselfish work of that freedom which is the goal of all human nature. Every selfish action,

therefore, retards our reaching the goal, and every unselfish action takes us towards the goal; that is why the only definition that can be given of morality is this: *That which is selfish is immoral, and that which is unselfish is moral.*

But, if you come to details, the matter will not be seen to be quite so simple. For instance, environment often makes the details different as I have already mentioned. The same action under one set of circumstances may be unselfish, and under another set quite selfish. So we can give only a general definition, and leave the details to be worked out by taking into consideration the differences in time, place, and circumstances. In one country one kind of conduct is considered moral, and in another the very same is immoral, because the circumstances differ. The goal of all nature is freedom, and freedom is to be attained only by perfect unselfishness; every thought, word, or deed that is unselfish takes us towards the goal, and, as such, is called moral. That definition, you will find, holds good in every religion and every system of ethics. In some systems of thought morality is derived from a Superior Being — God. If you ask why a man ought to do this and not that, their answer is: "Because such is the command of God." But whatever be the source from which it is derived, their code of ethics also has the same central idea — not to think of self but to give up self. And yet some persons, in spite of this high ethical idea,

are frightened at the thought of having to give up their little personalities. We may ask the man who clings to the idea of little personalities to consider the case of a person who has become perfectly unselfish, who has no thought for himself, who does no deed for himself, who speaks no word for himself, and then say where his "himself" is. That "himself" is known to him only so long as he thinks, acts, or speaks for himself. If he is only conscious of others, of the universe, and of the all, where is his "himself"? It is gone for ever.

Karma-Yoga, therefore, is a system of ethics and religion intended to attain freedom through unselfishness, and by good works. The Karma-Yogi need not believe in any doctrine whatever. He may not believe even in God, may not ask what his soul is, nor think of any metaphysical speculation. He has got his own special aim of realising selflessness; and he has to work it out himself. Every moment of his life must be realisation, because he has to solve by mere work, without the help of doctrine or theory, the very same problem to which the Jnâni applies his reason and inspiration and the Bhakta his love.

Now comes the next question: What is this work? What is this doing good to the world? Can we do good to the world? In an absolute sense, no; in a relative sense, yes. No permanent or everlasting good can be done to the world; if it could be done, the world would not be this world. We may satisfy the hunger of a man for five

minutes, but he will be hungry again. Every pleasure with which we supply a man may be seen to be momentary. No one can permanently cure this ever-recurring fever of pleasure and pain. Can any permanent happiness be given to the world? In the ocean we cannot raise a wave without causing a hollow somewhere else. The sum total of the good things in the world has been the same throughout in its relation to man's need and greed. It cannot be increased or decreased. Take the history of the human race as we know it today. Do we not find the same miseries and the same happiness, the same pleasures and pains, the same differences in position? Are not some rich, some poor, some high, some low, some healthy, some unhealthy? All this was just the same with the Egyptians, the Greeks, and the Romans in ancient times as it is with the Americans today. So far as history is known, it has always been the same; yet at the same time we find that, running along with all these incurable differences of pleasure and pain, there has ever been the struggle to alleviate them. Every period of history has given birth to thousands of men and women who have worked hard to smooth the passage of life for others. And how far have they succeeded? We can only play at driving the ball from one place to another. We take away pain from the physical plane, and it goes to the mental one. It is like that picture in Dante's hell where the misers were given a mass of gold to roll up a hill. Every time they rolled it up a little, it again rolled

down. All our talks about the millennium are very nice as school-boys' stories, but they are no better than that. All nations that dream of the millennium also think that, of all peoples in the world, they will have the best of it then for themselves. This is the wonderfully unselfish idea of the millennium!

We cannot add happiness to this world; similarly, we cannot add pain to it either. The sum total of the energies of pleasure and pain displayed here on earth will be the same throughout. We just push it from this side to the other side, and from that side to this, but it will remain the same, because to remain so is its very nature. This ebb and flow, this rising and falling, is in the world's very nature; it would be as logical to hold otherwise as to say that we may have life without death. This is complete nonsense, because the very idea of life implies death and the very idea of pleasure implies pain. The lamp is constantly burning out, and that is its life. If you want to have life, you have to die every moment for it. Life and death are only different expressions of the same thing looked at from different standpoints; they are the falling and the rising of the same wave, and the two form one whole. One looks at the "fall" side and becomes a pessimist another looks at the "rise" side and becomes an optimist. When a boy is going to school and his father and mother are taking care of him, everything seems blessed to him; his wants are simple, he is a great optimist. But the old man, with his varied

experience, becomes calmer and is sure to have his warmth considerably cooled down. So, old nations, with signs of decay all around them, are apt to be less hopeful than new nations. There is a proverb in India: "A thousand years a city, and a thousand years a forest." This change of city into forest and vice versa is going on everywhere, and it makes people optimists or pessimists according to the side they see of it.

The next idea we take up is the idea of equality. These millennium ideas have been great motive powers to work. Many religions preach this as an element in them — that God is coming to rule the universe, and that then there will be no difference at all in conditions. The people who preach this doctrine are mere fanatics, and fanatics are indeed the sincerest of mankind. Christianity was preached just on the basis of the fascination of this fanaticism, and that is what made it so attractive to the Greek and the Roman slaves. They believed that under the millennial religion there would be no more slavery, that there would be plenty to eat and drink; and, therefore, they flocked round the Christian standard. Those who preached the idea first were of course ignorant fanatics, but very sincere. In modern times this millennial aspiration takes the form of equality — of liberty, equality, and fraternity. This is also fanaticism. True equality has never been and never can be on earth. How can we all be equal here? This impossible kind of equality implies total death. What

makes this world what it is? Lost balance. In the primal state, which is called chaos, there is perfect balance. How do all the formative forces of the universe come then? By struggling, competition, conflict. Suppose that all the particles of matter were held in equilibrium, would there be then any process of creation? We know from science that it is impossible. Disturb a sheet of water, and there you find every particle of the water trying to become calm again, one rushing against the other; and in the same way all the phenomena which we call the universe — all things therein — are struggling to get back to the state of perfect balance. Again a disturbance comes, and again we have combination and creation. Inequality is the very basis of creation. At the same time the forces struggling to obtain equality are as much a necessity of creation as those which destroy it.

Absolute equality, that which means a perfect balance of all the struggling forces in all the planes, can never be in this world. Before you attain that state, the world will have become quite unfit for any kind of life, and no one will be there. We find, therefore, that all these ideas of the millennium and of absolute equality are not only impossible but also that, if we try to carry them out, they will lead us surely enough to the day of destruction. What makes the difference between man and man? It is largely the difference in the brain. Nowadays no one but a lunatic will say that we are all born with the same brain power. We come into the world

with unequal endowments; we come as greater men or as lesser men, and there is no getting away from that pre-natally determined condition. The American Indians were in this country for thousands of years, and a few handfuls of your ancestors came to their land. What difference they have caused in the appearance of the country! Why did not the Indians make improvements and build cities, if all were equal? With your ancestors a different sort of brain power came into the land, different bundles of past impressions came, and they worked out and manifested themselves. Absolute non-differentiation is death. So long as this world lasts, differentiation there will and must be, and the millennium of perfect equality will come only when a cycle of creation comes to its end. Before that, equality cannot be. Yet this idea of realising the millennium is a great motive power. Just as inequality is necessary for creation itself, so the struggle to limit it is also necessary. If there were no struggle to become free and get back to God, there would be no creation either. It is the difference between these two forces that determines the nature of the motives of men. There will always be these motives to work, some tending towards bondage and others towards freedom.

This world's wheel within wheel is a terrible mechanism; if we put our hands in it, as soon as we are caught we are gone. We all think that when we have done a certain duty, we shall be at rest; but before we have done a part of that duty, another is already in

waiting. We are all being dragged along by this mighty, complex world-machine. There are only two ways out of it; one is to give up all concerns with the machine, to let it go and stand aside, to give up our desires. That is very easy to say, but is almost impossible to do. I do not know whether in twenty millions of men one can do that. The other way is to plunge into the world and learn the secret of work, and that is the way of Karma-Yoga. Do not fly away from the wheels of the world-machine, but stand inside it and learn the secret of work. Through proper work done inside, it is also possible to come out. Through this machinery itself is the way out.

We have now seen what work is. It is a part of natures foundation, and goes on always. Those that believe in God understand this better, because they know that God is not such an incapable being as will need our help. Although this universe will go on always, our goal is freedom, our goal is unselfishness; and according to Karma-Yoga, that goal is to be reached through work. All ideas of making the world perfectly happy may be good as motive powers for fanatics; but we must know that fanaticism brings forth as much evil as good. The Karma-Yogi asks why you require any motive to work other than the inborn love of freedom. Be beyond the common worldly motives. “To work you have the right, but not to the fruits thereof.” Man can train himself to know and to practice that, says the Karma-Yogi. When the idea of doing good becomes a

part of his very being, then he will not seek for any motive outside. Let us do good because it is good to do good; he who does good work even in order to get to heaven binds himself down, says the Karma-Yogi. Any work that is done with any the least selfish motive, instead of making us free, forges one more chain for our feet.

So the only way is to give up all the fruits of work, to be unattached to them. Know that this world is not we, nor are we this world; that we are really not the body; that we really do not work. We are the Self, eternally at rest and at peace. Why should we be bound by anything? It is very good to say that we should be perfectly non-attached, but what is the way to do it? Every good work we do without any ulterior motive, instead of forging a new chain, will break one of the links in the existing chains. Every good thought that we send to the world without thinking of any return, will be stored up there and break one link in the chain, and make us purer and purer, until we become the purest of mortals. Yet all this may seem to be rather quixotic and too philosophical, more theoretical than practical. I have read many arguments against the Bhagavad-Gita, and many have said that without motives you cannot work. They have never seen unselfish work except under the influence of fanaticism, and, therefore, they speak in that way.

Let me tell you in conclusion a few words about one man who actually carried this teaching of Karma-Yoga into practice. That man is Buddha. He is the one man who ever carried this into perfect practice. All the prophets of the world, except Buddha, had external motives to move them to unselfish action. The prophets of the world, with this single exception, may be divided into two sets, one set holding that they are incarnations of God come down on earth, and the other holding that they are only messengers from God; and both draw their impetus for work from outside, expect reward from outside, however highly spiritual may be the language they use. But Buddha is the only prophet who said, "I do not care to know your various theories about God. What is the use of discussing all the subtle doctrines about the soul? Do good and be good. And this will take you to freedom and to whatever truth there is." He was, in the conduct of his life, absolutely without personal motives; and what man worked more than he? Show me in history one character who has soared so high above all. The whole human race has produced but one such character, such high philosophy, such wide sympathy. This great philosopher, preaching the highest philosophy, yet had the deepest sympathy for the lowest of animals, and never put forth any claims for himself. He is the ideal Karma-Yogi, acting entirely without motive, and the history of humanity shows him to have been the greatest man ever born; beyond compare the

greatest combination of heart and brain that ever existed, the greatest soul-power that has even been manifested. He is the first great reformer the world has seen. He was the first who dared to say, "Believe not because some old manuscripts are produced, believe not because it is your national belief, because you have been made to believe it from your childhood; but reason it all out, and after you have analysed it, then, if you find that it will do good to one and all, believe it, live up to it, and help others to live up to it." He works best who works without any motive, neither for money, nor for fame, nor for anything else; and when a man can do that, he will be a Buddha, and out of him will come the power to work in such a manner as will transform the world. This man represents the very highest ideal of Karma-Yoga.

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V

EACH IS GREAT IN HIS OWN PLACE

According to the Sânkhya philosophy, nature is composed of three forces called, in Sanskrit, Sattva, Rajas, and Tamas. These as manifested in the physical world are what we may call equilibrium, activity, and inertness. Tamas is typified as darkness or inactivity; Rajas is activity, expressed as attraction or repulsion; and Sattva is the equilibrium of the two.

In every man there are these three forces. Sometimes Tamas prevails. We become lazy, we cannot move, we are inactive, bound down by certain ideas or by mere dullness. At other times activity prevails, and at still other times that calm balancing of both. Again, in different men, one of these forces is generally predominant. The characteristic of one man is inactivity, dullness and laziness; that of another, activity, power, manifestation of energy; and in still another we find the sweetness, calmness, and gentleness, which are due to the balancing of both action and inaction. So in all creation — in animals, plants, and men — we find the more or less typical manifestation of all these different forces.

Karma-Yoga has specially to deal with these three factors. By teaching what they are and how to employ them, it helps us to do our work better. Human society is a graded organization. We all know about morality, and we all know about duty, but at the same time we find that in different countries the significance of morality varies greatly. What is regarded as moral in one country may in another be considered perfectly immoral. For instance, in one country cousins may marry; in another, it is thought to be very immoral; in one, men may marry their sisters-in-law; in another, it is regarded as immoral; in one country people may marry only once; in another, many times; and so forth. Similarly, in all other departments of morality, we find the standard varies greatly — yet we have the idea that there must be a universal standard of morality.

So it is with duty. The idea of duty varies much among different nations. In one country, if a man does not do certain things, people will say he has acted wrongly; while if he does those very things in another country, people will say that he did not act rightly — and yet we know that there must be some universal idea of duty. In the same way, one class of society thinks that certain things are among its duty, while another class thinks quite the opposite and would be horrified if it had to do those things. Two ways are left open to us — the way of the ignorant, who think that there is only one way to truth and that all the rest are wrong, and the

way of the wise, who admit that, according to our mental constitution or the different planes of existence in which we are, duty and morality may vary. The important thing is to know that there are gradations of duty and of morality — that the duty of one state of life, in one set of circumstances, will not and cannot be that of another.

To illustrate: All great teachers have taught, "Resist not evil," that non-resistance is the highest moral ideal. We all know that, if a certain number of us attempted to put that maxim fully into practice, the whole social fabric would fall to pieces, the wicked would take possession of our properties and our lives, and would do whatever they liked with us. Even if only one day of such non-resistance were practiced, it would lead to disaster. Yet, intuitively, in our heart of hearts we feel the truth of the teaching "Resist not evil." This seems to us to be the highest ideal; yet to teach this doctrine only would be equivalent to condemning a vast portion of mankind. Not only so, it would be making men feel that they were always doing wrong, and cause in them scruples of conscience in all their actions; it would weaken them, and that constant self-disapproval would breed more vice than any other weakness would. To the man who has begun to hate himself the gate to degeneration has already opened; and the same is true of a nation.

Our first duty is not to hate ourselves, because to advance we must have faith in ourselves first and then

in God. He who has no faith in himself can never have faith in God. Therefore, the only alternative remaining to us is to recognise that duty and morality vary under different circumstances; not that the man who resists evil is doing what is always and in itself wrong, but that in the different circumstances in which he is placed it may become even his duty to resist evil.

In reading the Bhagavad-Gita, many of you in Western countries may have felt astonished at the second chapter, wherein Shri Krishna calls Arjuna a hypocrite and a coward because of his refusal to fight, or offer resistance, on account of his adversaries being his friends and relatives, making the plea that non-resistance was the highest ideal of love. This is a great lesson for us all to learn, that in all matters the two extremes are alike. The extreme positive and the extreme negative are always similar. When the vibrations of light are too slow, we do not see them, nor do we see them when they are too rapid. So with sound; when very low in pitch, we do not hear it; when very high, we do not hear it either. Of like nature is the difference between resistance and non-resistance. One man does not resist because he is weak, lazy, and cannot, not because he will not; the other man knows that he can strike an irresistible blow if he likes; yet he not only does not strike, but blesses his enemies. The one who from weakness resists not commits a sin, and as such cannot receive any benefit from the non-resistance; while

the other would commit a sin by offering resistance. Buddha gave up his throne and renounced his position, that was true renunciation; but there cannot be any question of renunciation in the case of a beggar who has nothing to renounce. So we must always be careful about what we really mean when we speak of this non-resistance and ideal love. We must first take care to understand whether we have the power of resistance or not. Then, having the power, if we renounce it and do not resist, we are doing a grand act of love; but if we cannot resist, and yet, at the same time, try to deceive ourselves into the belief that we are actuated by motives of the highest love, we are doing the exact opposite. Arjuna became a coward at the sight of the mighty array against him; his "love" made him forget his duty towards his country and king. That is why Shri Krishna told him that he was a hypocrite: Thou talkest like a wise man, but thy actions betray thee to be a coward; therefore stand up and fight!

Such is the central idea of Karma-Yoga. The Karma-Yogi is the man who understands that the highest ideal is non-resistance, and who also knows that this non-resistance is the highest manifestation of power in actual possession, and also what is called the resisting of evil is but a step on the way towards the manifestation of this highest power, namely, non-resistance. Before reaching this highest ideal, man's duty is to resist evil; let him work, let him fight, let him strike straight from the

shoulder. Then only, when he has gained the power to resist, will non-resistance be a virtue.

I once met a man in my country whom I had known before as a very stupid, dull person, who knew nothing and had not the desire to know anything, and was living the life of a brute. He asked me what he should do to know God, how he was to get free. "Can you tell a lie?" I asked him. "No," he replied. "Then you must learn to do so. It is better to tell a lie than to be a brute, or a log of wood. You are inactive; you have not certainly reached the highest state, which is beyond all actions, calm and serene; you are too dull even to do something wicked." That was an extreme case, of course, and I was joking with him; but what I meant was that a man must be active in order to pass through activity to perfect calmness.

Inactivity should be avoided by all means. Activity always means resistance. Resist all evils, mental and physical; and when you have succeeded in resisting, then will calmness come. It is very easy to say, "Hate nobody, resist not evil," but we know what that kind of thing generally means in practice. When the eyes of society are turned towards us, we may make a show of non-resistance, but in our hearts it is canker all the time. We feel the utter want of the calm of non-resistance; we feel that it would be better for us to resist. If you desire wealth, and know at the same time that the whole world regards him who aims at wealth as a very wicked man,

you, perhaps, will not dare to plunge into the struggle for wealth, yet your mind will be running day and night after money. This is hypocrisy and will serve no purpose. Plunge into the world, and then, after a time, when you have suffered and enjoyed all that is in it, will renunciation come; then will calmness come. So fulfil your desire for power and everything else, and after you have fulfilled the desire, will come the time when you will know that they are all very little things; but until you have fulfilled this desire, until you have passed through that activity, it is impossible for you to come to the state of calmness, serenity, and self-surrender. These ideas of serenity and renunciation have been preached for thousands of years; everybody has heard of them from childhood, and yet we see very few in the world who have really reached that stage. I do not know if I have seen twenty persons in my life who are really calm and non-resisting, and I have travelled over half the world.

Every man should take up his own ideal and endeavour to accomplish it. That is a surer way of progress than taking up other men's ideals, which he can never hope to accomplish. For instance, we take a child and at once give him the task of walking twenty miles. Either the little one dies, or one in a thousand crawls the twenty miles, to reach the end exhausted and half-dead. That is like what we generally try to do with the world. All the men and women, in any society, are not of the

same mind, capacity, or of the same power to do things; they must have different ideals, and we have no right to sneer at any ideal. Let every one do the best he can for realising his own ideal. Nor is it right that I should be judged by your standard or you by mine. The apple tree should not be judged by the standard of the oak, nor the oak by that of the apple. To judge the apple tree you must take the apple standard, and for the oak, its own standard.

Unity in variety is the plan of creation. However men and women may vary individually, there is unity in the background. The different individual characters and classes of men and women are natural variations in creation. Hence, we ought not to judge them by the same standard or put the same ideal before them. Such a course creates only an unnatural struggle, and the result is that man begins to hate himself and is hindered from becoming religious and good. Our duty is to encourage every one in his struggle to live up to his own highest ideal, and strive at the same time to make the ideal as near as possible to the truth.

In the Hindu system of morality we find that this fact has been recognised from very ancient times; and in their scriptures and books on ethics different rules are laid down for the different classes of men — the householder, the Sannyâsin (the man who has renounced the world), and the student.

The life of every individual, according to the Hindu scriptures, has its peculiar duties apart from what belongs in common to universal humanity. The Hindu begins life as a student; then he marries and becomes a householder; in old age he retires; and lastly he gives up the world and becomes a Sannyasin. To each of these stages of life certain duties are attached. No one of these stages is intrinsically superior to another. The life of the married man is quite as great as that of the celibate who has devoted himself to religious work. The scavenger in the street is quite as great and glorious as the king on his throne. Take him off his throne, make him do the work of the scavenger, and see how he fares. Take up the scavenger and see how he will rule. It is useless to say that the man who lives out of the world is a greater man than he who lives in the world; it is much more difficult to live in the world and worship God than to give it up and live a free and easy life. The four stages of life in India have in later times been reduced to two — that of the householder and of the monk. The householder marries and carries on his duties as a citizen, and the duty of the other is to devote his energies wholly to religion, to preach and to worship God. I shall read to you a few passages from the Mahâ-Nirvâna-Tantra, which treats of this subject, and you will see that it is a very difficult task for a man to be a householder, and perform all his duties perfectly:

The householder should be devoted to God; the knowledge of God should be his goal of life. Yet he must work constantly, perform all his duties; he must give up the fruits of his actions to God.

It is the most difficult thing in this world to work and not care for the result, to help a man and never think that he ought to be grateful, to do some good work and at the same time never look to see whether it brings you name or fame, or nothing at all. Even the most arrant coward becomes brave when the world praises him. A fool can do heroic deeds when the approbation of society is upon him, but for a man to constantly do good without caring for the approbation of his fellow men is indeed the highest sacrifice man can perform. The great duty of the householder is to earn a living, but he must take care that he does not do it by telling lies, or by cheating, or by robbing others; and he must remember that his life is for the service of God, and the poor.

Knowing that mother and father are the visible representatives of God, the householder, always and by all means, must please them. If the mother is pleased, and the father, God is pleased with the man. That child is really a good child who never speaks harsh words to his parents.

Before parents one must not utter jokes, must not show restlessness, must not show anger or temper. Before mother or father, a child must bow down low,

and stand up in their presence, and must not take a seat until they order him to sit.

If the householder has food and drink and clothes without first seeing that his mother and his father, his children, his wife, and the poor, are supplied, he is committing a sin. The mother and the father are the causes of this body; so a man must undergo a thousand troubles in order to do good to them.

Even so is his duty to his wife. No man should scold his wife, and he must always maintain her as if she were his own mother. And even when he is in the greatest difficulties and troubles, he must not show anger to his wife.

He who thinks of another woman besides his wife, if he touches her even with his mind — that man goes to dark hell.

Before women he must not talk improper language, and never brag of his powers. He must not say, "I have done this, and I have done that."

The householder must always please his wife with money, clothes, love, faith, and words like nectar, and never do anything to disturb her. That man who has succeeded in getting the love of a chaste wife has succeeded in his religion and has all the virtues.

The following are duties towards children:

A son should be lovingly reared up to his fourth year; he should be educated till he is sixteen. When he is twenty years of age he should be employed in some work; he should then be treated affectionately by his father as his equal. Exactly in the same manner the daughter should be brought up, and should be educated with the greatest care. And when she marries, the father ought to give her jewels and wealth.

Then the duty of the man is towards his brothers and sisters, and towards the children of his brothers and sisters, if they are poor, and towards his other relatives, his friends and his servants. Then his duties are towards the people of the same village, and the poor, and any one that comes to him for help. Having sufficient means, if the householder does not take care to give to his relatives and to the poor, know him to be only a brute; he is not a human being.

Excessive attachment to food, clothes, and the tending of the body, and dressing of the hair should be avoided. The householder must be pure in heart and clean in body, always active and always ready for work.

To his enemies the householder must be a hero. Them he must resist. That is the duty of the householder. He must not sit down in a corner and weep, and talk nonsense about non-resistance. If he does not show himself a hero to his enemies he has not done his duty. And to his friends and relatives he must be as gentle as a lamb.

It is the duty of the householder not to pay reverence to the wicked; because, if he reverences the wicked people of the world, he patronizes wickedness; and it will be a great mistake if he disregards those who are worthy of respect, the good people. He must not be gushing in his friendship; he must not go out of the way making friends everywhere; he must watch the actions of the men he wants to make friends with, and their dealings with other men, reason upon them, and then make friends.

These three things he must not talk of. He must not talk in public of his own fame; he must not preach his own name or his own powers; he must not talk of his wealth, or of anything that has been told to him privately.

A man must not say he is poor, or that he is wealthy — he must not brag of his wealth. Let him keep his own counsel; this is his religious duty. This is not mere worldly wisdom; if a man does not do so, he may be held to be immoral.

The householder is the basis, the prop, of the whole society. He is the principal earner. The poor, the weak, the children and the women who do not work — all live upon the householder; so there must be certain duties that he has to perform, and these duties must make him feel strong to perform them, and not make him think that he is doing things beneath his ideal. Therefore, if he has done something weak, or has made

some mistake, he must not say so in public; and if he is engaged in some enterprise and knows he is sure to fail in it, he must not speak of it. Such self-exposure is not only uncalled for, but also unnerves the man and makes him unfit for the performance of his legitimate duties in life. At the same time, he must struggle hard to acquire these things — firstly, knowledge, and secondly, wealth. It is his duty, and if he does not do his duty, he is nobody. A householder who does not struggle to get wealth is immoral. If he is lazy and content to lead an idle life, he is immoral, because upon him depend hundreds. If he gets riches, hundreds of others will be thereby supported.

If there were not in this city hundreds who had striven to become rich, and who had acquired wealth, where would all this civilization, and these alms-houses and great houses be?

Going after wealth in such a case is not bad, because that wealth is for distribution. The householder is the centre of life and society. It is a worship for him to acquire and spend wealth nobly, for the householder who struggles to become rich by good means and for good purposes is doing practically the same thing for the attainment of salvation as the anchorite does in his cell when he is praying; for in them we see only the different aspects of the same virtue of self-surrender and self-sacrifice prompted by the feeling of devotion to God and to all that is His.

He must struggle to acquire a good name by all means. He must not gamble, he must not move in the company of the wicked, he must not tell lies, and must not be the cause of trouble to others.

Often people enter into things they have not the means to accomplish, with the result that they cheat others to attain their own ends. Then there is in all things the time factor to be taken into consideration; what at one time might be a failure, would perhaps at another time be a very great success.

The householder must speak the truth, and speak gently, using words which people like, which will do good to others; nor should he talk of the business of other men.

The householder by digging tanks, by planting trees on the roadsides, by establishing rest-houses for men and animals, by making roads and building bridges, goes towards the same goal as the greatest Yogi.

This is one part of the doctrine of Karma-Yoga — activity, the duty of the householder. There is a passage later on, where it says that "if the householder dies in battle, fighting for his country or his religion, he comes to the same goal as the Yogi by meditation," showing thereby that what is duty for one is not duty for another. At the same time, it does not say that this duty is lowering and the other elevating. Each duty has

its own place, and according to the circumstances in which we are placed, we must perform our duties.

One idea comes out of all this — the condemnation of all weakness. This is a particular idea in all our teachings which I like, either in philosophy, or in religion, or in work. If you read the Vedas, you will find this word always repeated — fearlessness — fear nothing. Fear is a sign of weakness. A man must go about his duties without taking notice of the sneers and the ridicule of the world.

If a man retires from the world to worship God, he must not think that those who live in the world and work for the good of the world are not worshipping God: neither must those who live in the world, for wife and children, think that those who give up the world are low vagabonds. Each is great in his own place. This thought I will illustrate by a story.

A certain king used to inquire of all the Sannyasins that came to his country, "Which is the greater man — he who gives up the world and becomes a Sannyasin, or he who lives in the world and performs his duties as a house holder?" Many wise men sought to solve the problem. Some asserted that the Sannyasin was the greater, upon which the king demanded that they should prove their assertion. When they could not, he ordered them to marry and become householders. Then others came and said, "The householder who performs his duties

is the greater man." Of them, too, the king demanded proofs. When they could not give them, he made them also settle down as householders.

At last there came a young Sannyasin, and the king similarly inquired of him also. He answered, "Each, O king, is equally great in his place." "Prove this to me," asked the king. "I will prove it to you," said the Sannyasin, "but you must first come and live as I do for a few days, that I may be able to prove to you what I say." The king consented and followed the Sannyasin out of his own territory and passed through many other countries until they came to a great kingdom. In the capital of that kingdom a great ceremony was going on. The king and the Sannyasin heard the noise of drums and music, and heard also the criers; the people were assembled in the streets in gala dress, and a great proclamation was being made. The king and the Sannyasin stood there to see what was going on. The crier was proclaiming loudly that the princess, daughter of the king of that country, was about to choose a husband from among those assembled before her.

It was an old custom in India for princesses to choose husbands in this way. Each princess had certain ideas of the sort of man she wanted for a husband. Some would have the handsomest man, others would have only the most learned, others again the richest, and so on. All the princes of the neighbourhood put on their

bravest attire and presented themselves before her. Sometimes they too had their own criers to enumerate their advantages and the reasons why they hoped the princess would choose them. The princess was taken round on a throne, in the most splendid array, and looked at and heard about them. If she was not pleased with what she saw and heard, she said to her bearers, "Move on," and no more notice was taken of the rejected suitors. If, however, the princess was pleased with any one of them, she threw a garland of flowers over him and he became her husband.

The princess of the country to which our king and the Sannyasin had come was having one of these interesting ceremonies. She was the most beautiful princess in the world, and the husband of the princess would be ruler of the kingdom after her father's death. The idea of this princess was to marry the handsomest man, but she could not find the right one to please her. Several times these meetings had taken place, but the princess could not select a husband. This meeting was the most splendid of all; more people than ever had come to it. The princess came in on a throne, and the bearers carried her from place to place. She did not seem to care for any one, and every one became disappointed that this meeting also was going to be a failure. Just then came a young man, a Sannyasin, handsome as if the sun had come down to the earth, and stood in one corner of the assembly, watching what was going on. The throne

with the princess came near him, and as soon as she saw the beautiful Sannyasin, she stopped and threw the garland over him. The young Sannyasin seized the garland and threw it off, exclaiming, "What nonsense is this? I am a Sannyasin. What is marriage to me?" The king of that country thought that perhaps this man was poor and so dared not marry the princess, and said to him, "With my daughter goes half my kingdom now, and the whole kingdom after my death!" and put the garland again on the Sannyasin. The young man threw it off once more, saying, "Nonsense! I do not want to marry," and walked quickly away from the assembly.

Now the princess had fallen so much in love with this young man that she said, "I must marry this man or I shall die"; and she went after him to bring him back. Then our other Sannyasin, who had brought the king there, said to him, "King, let us follow this pair"; so they walked after them, but at a good distance behind. The young Sannyasin who had refused to marry the princess walked out into the country for several miles. When he came to a forest and entered into it, the princess followed him, and the other two followed them. Now this young Sannyasin was well acquainted with that forest and knew all the intricate paths in it. He suddenly passed into one of these and disappeared, and the princess could not discover him. After trying for a long time to find him she sat down under a tree and began to weep, for she did not know the way out. Then our king and the other

Sannyasin came up to her and said, "Do not weep; we will show you the way out of this forest, but it is too dark for us to find it now. Here is a big tree; let us rest under it, and in the morning we will go early and show you the road."

Now a little bird and his wife and their three little ones lived on that tree, in a nest. This little bird looked down and saw the three people under the tree and said to his wife, "My dear, what shall we do? Here are some guests in the house, and it is winter, and we have no fire." So he flew away and got a bit of burning firewood in his beak and dropped it before the guests, to which they added fuel and made a blazing fire. But the little bird was not satisfied. He said again to his wife, "My dear, what shall we do? There is nothing to give these people to eat, and they are hungry. We are householders; it is our duty to feed any one who comes to the house. I must do what I can, I will give them my body." So he plunged into the midst of the fire and perished. The guests saw him falling and tried to save him, but he was too quick for them.

The little bird's wife saw what her husband did, and she said, "Here are three persons and only one little bird for them to eat. It is not enough; it is my duty as a wife not to let my husband's effort go in vain; let them have my body also." Then she fell into the fire and was burned to death.

Then the three baby-birds, when they saw what was done and that there was still not enough food for the three guests, said, "Our parents have done what they could and still it is not enough. It is our duty to carry on the work of our parents; let our bodies go too." And they all dashed down into the fire also.

Amazed at what they saw, the three people could not of course eat these birds. They passed the night without food, and in the morning the king and the Sannyasin showed the princess the way, and she went back to her father.

Then the Sannyasin said to the king, "King, you have seen that each is great in his own place. If you want to live in the world, live like those birds, ready at any moment to sacrifice yourself for others. If you want to renounce the world, be like that young man to whom the most beautiful woman and a kingdom were as nothing. If you want to be a householder, hold your life a sacrifice for the welfare of others; and if you choose the life of renunciation, do not even look at beauty and money and power. Each is great in his own place, but the duty of the one is not the duty of the other.

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VI

THE SECRET OF WORK

Helping others physically, by removing their physical needs, is indeed great, but the help is great according as the need is greater and according as the help is far reaching. If a man's wants can be removed for an hour, it is helping him indeed; if his wants can be removed for a year, it will be more help to him; but if his wants can be removed for ever, it is surely the greatest help that can be given him. Spiritual knowledge is the only thing that can destroy our miseries for ever; any other knowledge satisfies wants only for a time. It is only with the knowledge of the spirit that the faculty of want is annihilated for ever; so helping man spiritually is the highest help that can be given to him. He who gives man spiritual knowledge is the greatest benefactor of mankind and as such we always find that those were the most powerful of men who helped man in his spiritual needs, because spirituality is the true basis of all our activities in life. A spiritually strong and sound man will be strong in every other respect, if he so wishes. Until there is spiritual strength in man even physical needs cannot be well satisfied. Next to spiritual comes

intellectual help. The gift of knowledge is a far higher gift than that of food and clothes; it is even higher than giving life to a man, because the real life of man consists of knowledge. Ignorance is death, knowledge is life. Life is of very little value, if it is a life in the dark, groping through ignorance and misery. Next in order comes, of course, helping a man physically. Therefore, in considering the question of helping others, we must always strive not to commit the mistake of thinking that physical help is the only help that can be given. It is not only the last but the least, because it cannot bring about permanent satisfaction. The misery that I feel when I am hungry is satisfied by eating, but hunger returns; my misery can cease only when I am satisfied beyond all want. Then hunger will not make me miserable; no distress, no sorrow will be able to move me. So, that help which tends to make us strong spiritually is the highest, next to it comes intellectual help, and after that physical help.

The miseries of the world cannot be cured by physical help only. Until man's nature changes, these physical needs will always arise, and miseries will always be felt, and no amount of physical help will cure them completely. The only solution of this problem is to make mankind pure. Ignorance is the mother of all the evil and all the misery we see. Let men have light, let them be pure and spiritually strong and educated, then alone will misery cease in the world, not before. We may convert

every house in the country into a charity asylum, we may fill the land with hospitals, but the misery of man will still continue to exist until man's character changes.

We read in the Bhagavad-Gita again and again that we must all work incessantly. All work is by nature composed of good and evil. We cannot do any work which will not do some good somewhere; there cannot be any work which will not cause some harm somewhere. Every work must necessarily be a mixture of good and evil; yet we are commanded to work incessantly. Good and evil will both have their results, will produce their Karma. Good action will entail upon us good effect; bad action, bad. But good and bad are both bondages of the soul. The solution reached in the Gita in regard to this bondage-producing nature of work is that, if we do not attach ourselves to the work we do, it will not have any binding effect on our soul. We shall try to understand what is meant by this "non-attachment to" to work.

This is the one central idea in the Gita: work incessantly, but be not attached to it. Samskâra can be translated very nearly by "inherent tendency". Using the simile of a lake for the mind, every ripple, every wave that rises in the mind, when it subsides, does not die out entirely, but leaves a mark and a future possibility of that wave coming out again. This mark, with the possibility of the wave reappearing, is what is called

Samskâra. Every work that we do, every movement of the body, every thought that we think, leaves such an impression on the mind-stuff, and even when such impressions are not obvious on the surface, they are sufficiently strong to work beneath the surface, subconsciously. What we are every moment is determined by the sum total of these impressions on the mind. What I am just at this moment is the effect of the sum total of all the impressions of my past life. This is really what is meant by character; each man's character is determined by the sum total of these impressions. If good impressions prevail, the character becomes good; if bad, it becomes bad. If a man continuously hears bad words, thinks bad thoughts, does bad actions, his mind will be full of bad impressions; and they will influence his thought and work without his being conscious of the fact. In fact, these bad impressions are always working, and their resultant must be evil, and that man will be a bad man; he cannot help it. The sum total of these impressions in him will create the strong motive power for doing bad actions. He will be like a machine in the hands of his impressions, and they will force him to do evil. Similarly, if a man thinks good thoughts and does good works, the sum total of these impressions will be good; and they, in a similar manner, will force him to do good even in spite of himself. When a man has done so much good work and thought so many good thoughts that there is an irresistible tendency in him to do good in

spite of himself and even if he wishes to do evil, his mind, as the sum total of his tendencies, will not allow him to do so; the tendencies will turn him back; he is completely under the influence of the good tendencies. When such is the case, a man's good character is said to be established.

As the tortoise tucks its feet and head inside the shell, and you may kill it and break it in pieces, and yet it will not come out, even so the character of that man who has control over his motives and organs is unchangeably established. He controls his own inner forces, and nothing can draw them out against his will. By this continuous reflex of good thoughts, good impressions moving over the surface of the mind, the tendency for doing good becomes strong, and as the result we feel able to control the Indriyas (the sense-organs, the nerve-centres). Thus alone will character be established, then alone a man gets to truth. Such a man is safe for ever; he cannot do any evil. You may place him in any company, there will be no danger for him. There is a still higher state than having this good tendency, and that is the desire for liberation. You must remember that freedom of the soul is the goal of all Yogas, and each one equally leads to the same result. By work alone men may get to where Buddha got largely by meditation or Christ by prayer. Buddha was a working Jnâni, Christ was a Bhakta, but the same goal was reached by both of them. The difficulty is here. Liberation means entire

freedom — freedom from the bondage of good, as well as from the bondage of evil. A golden chain is as much a chain as an iron one. There is a thorn in my finger, and I use another to take the first one out; and when I have taken it out, I throw both of them aside; I have no necessity for keeping the second thorn, because both are thorns after all. So the bad tendencies are to be counteracted by the good ones, and the bad impressions on the mind should be removed by the fresh waves of good ones, until all that is evil almost disappears, or is subdued and held in control in a corner of the mind; but after that, the good tendencies have also to be conquered. Thus the "attached" becomes the "unattached". Work, but let not the action or the thought produce a deep impression on the mind. Let the ripples come and go, let huge actions proceed from the muscles and the brain, but let them not make any deep impression on the soul.

How can this be done? We see that the impression of any action, to which we attach ourselves, remains. I may meet hundreds of persons during the day, and among them meet also one whom I love; and when I retire at night, I may try to think of all the faces I saw, but only that face comes before the mind — the face which I met perhaps only for one minute, and which I loved; all the others have vanished. My attachment to this particular person caused a deeper impression on my mind than all the other faces. Physiologically the impressions

have all been the same; every one of the faces that I saw pictured itself on the retina, and the brain took the pictures in, and yet there was no similarity of effect upon the mind. Most of the faces, perhaps, were entirely new faces, about which I had never thought before, but that one face of which I got only a glimpse found associations inside. Perhaps I had pictured him in my mind for years, knew hundreds of things about him, and this one new vision of him awakened hundreds of sleeping memories in my mind; and this one impression having been repeated perhaps a hundred times more than those of the different faces together, will produce a great effect on the mind.

Therefore, be "unattached"; let things work; let brain centres work; work incessantly, but let not a ripple conquer the mind. Work as if you were a stranger in this land, a sojourner; work incessantly, but do not bind yourselves; bondage is terrible. This world is not our habitation, it is only one of the many stages through which we are passing. Remember that great saying of the Sânkhya, "The whole of nature is for the soul, not the soul for nature." The very reason of nature's existence is for the education of the soul; it has no other meaning; it is there because the soul must have knowledge, and through knowledge free itself. If we remember this always, we shall never be attached to nature; we shall know that nature is a book in which we are to read, and that when we have gained the required knowledge, the book is of no more value to us. Instead of that, however,

we are identifying ourselves with nature; we are thinking that the soul is for nature, that the spirit is for the flesh, and, as the common saying has it, we think that man "lives to eat" and not "eats to live". We are continually making this mistake; we are regarding nature as ourselves and are becoming attached to it; and as soon as this attachment comes, there is the deep impression on the soul, which binds us down and makes us work not from freedom but like slaves.

The whole gist of this teaching is that you should work like a *master* and not as a *slave*; work incessantly, but do not do slave's work. Do you not see how everybody works? Nobody can be altogether at rest; ninety-nine per cent of mankind work like slaves, and the result is misery; it is all selfish work. Work through freedom! Work through love! The word "love" is very difficult to understand; love never comes until there is freedom. There is no true love possible in the slave. If you buy a slave and tie him down in chains and make him work for you, he will work like a drudge, but there will be no love in him. So when we ourselves work for the things of the world as slaves, there can be no love in us, and our work is not true work. This is true of work done for relatives and friends, and is true of work done for our own selves. Selfish work is slave's work; and here is a test. Every act of love brings happiness; there is no act of love which does not bring peace and blessedness as its reaction. Real existence, real

knowledge, and real love are eternally connected with one another, the three in one: where one of them is, the others also must be; they are the three aspects of the One without a second — the Existence - Knowledge - Bliss. When that existence becomes relative, we see it as the world; that knowledge becomes in its turn modified into the knowledge of the things of the world; and that bliss forms the foundation of all true love known to the heart of man. Therefore true love can never react so as to cause pain either to the lover or to the beloved. Suppose a man loves a woman; he wishes to have her all to himself and feels extremely jealous about her every movement; he wants her to sit near him, to stand near him, and to eat and move at his bidding. He is a slave to her and wishes to have her as his slave. That is not love; it is a kind of morbid affection of the slave, insinuating itself as love. It cannot be love, because it is painful; if she does not do what he wants, it brings him pain. With love there is no painful reaction; love only brings a reaction of bliss; if it does not, it is not love; it is mistaking something else for love. When you have succeeded in loving your husband, your wife, your children, the whole world, the universe, in such a manner that there is no reaction of pain or jealousy, no selfish feeling, then you are in a fit state to be unattached.

Krishna says, "Look at Me, Arjuna! If I stop from work for one moment, the whole universe will die. I have nothing to gain from work; I am the one Lord, but

why do I work? Because I love the world." God is unattached because He loves; that real love makes us unattached. Wherever there is attachment, the clinging to the things of the world, you must know that it is all physical attraction between sets of particles of matter — something that attracts two bodies nearer and nearer all the time and, if they cannot get near enough, produces pain; but where there is *real* love, it does not rest on physical attachment at all. Such lovers may be a thousand miles away from one another, but their love will be all the same; it does not die, and will never produce any painful reaction.

To attain this unattachment is almost a life-work, but as soon as we have reached this point, we have attained the goal of love and become free; the bondage of nature falls from us, and we see nature as she is; she forges no more chains for us; we stand entirely free and take not the results of work into consideration; who then cares for what the results may be?

Do you ask anything from your children in return for what you have given them? It is your duty to work for them, and there the matter ends. In whatever you do for a particular person, a city, or a state, assume the same attitude towards it as you have towards your children — expect nothing in return. If you can invariably take the position of a giver, in which everything given by you is a free offering to the world, without any

thought of return, then will your work bring you no attachment. Attachment comes only where we expect a return.

If working like slaves results in selfishness and attachment, working as master of our own mind gives rise to the bliss of non-attachment. We often talk of right and justice, but we find that in the world right and justice are mere baby's talk. There are two things which guide the conduct of men: might and mercy. The exercise of might is invariably the exercise of selfishness. All men and women try to make the most of whatever power or advantage they have. Mercy is heaven itself; to be good, we have all to be merciful. Even justice and right should stand on mercy. All thought of obtaining return for the work we do hinders our spiritual progress; nay, in the end it brings misery. There is another way in which this idea of mercy and selfless charity can be put into practice; that is, by looking upon work as "worship" in case we believe in a Personal God. Here we give up all the fruits our work unto the Lord, and worshipping Him thus, we have no right to expect anything from man kind for the work we do. The Lord Himself works incessantly and is ever without attachment. Just as water cannot wet the lotus leaf, so work cannot bind the unselfish man by giving rise to attachment to results. The selfless and unattached man may live in the very heart of a crowded and sinful city; he will not be touched by sin.

This idea of complete self-sacrifice is illustrated in the following story: After the battle of Kurukshetra the five Pândava brothers performed a great sacrifice and made very large gifts to the poor. All people expressed amazement at the greatness and richness of the sacrifice, and said that such a sacrifice the world had never seen before. But, after the ceremony, there came a little mongoose, half of whose body was golden, and the other half brown; and he began to roll on the floor of the sacrificial hall. He said to those around, "You are all liars; this is no sacrifice." "What!" they exclaimed, "you say this is no sacrifice; do you not know how money and jewels were poured out to the poor and every one became rich and happy? This was the most wonderful sacrifice any man ever performed." But the mongoose said, "There was once a little village, and in it there dwelt a poor Brahmin with his wife, his son, and his son's wife. They were very poor and lived on small gifts made to them for preaching and teaching. There came in that land a three years' famine, and the poor Brahmin suffered more than ever. At last when the family had starved for days, the father brought home one morning a little barley flour, which he had been fortunate enough to obtain, and he divided it into four parts, one for each member of the family. They prepared it for their meal, and just as they were about to eat, there was a knock at the door. The father opened it, and there stood a guest. Now in India a guest is a sacred person; he is as a god

for the time being, and must be treated as such. So the poor Brahmin said, 'Come in, sir; you are welcome,' He set before the guest his own portion of the food, which the guest quickly ate and said, 'Oh, sir, you have killed me; I have been starving for ten days, and this little bit has but increased my hunger.' Then the wife said to her husband, 'Give him my share,' but the husband said, 'Not so.' The wife however insisted, saying, 'Here is a poor man, and it is our duty as householders to see that he is fed, and it is my duty as a wife to give him my portion, seeing that you have no more to offer him.' Then she gave her share to the guest, which he ate, and said he was still burning with hunger. So the son said, 'Take my portion also; it is the duty of a son to help his father to fulfil his obligations.' The guest ate that, but remained still unsatisfied; so the son's wife gave him her portion also. That was sufficient, and the guest departed, blessing them. That night those four people died of starvation. A few granules of that flour had fallen on the floor; and when I rolled my body on them, half of it became golden, as you see. Since then I have been travelling all over the world, hoping to find another sacrifice like that, but nowhere have I found one; nowhere else has the other half of my body been turned into gold. That is why I say this is no sacrifice."

This idea of charity is going out of India; great men are becoming fewer and fewer. When I was first learning English, I read an English story book in which

there was a story about a dutiful boy who had gone out to work and had given some of his money to his old mother, and this was praised in three or four pages. What was that? No Hindu boy can ever understand the moral of that story. Now I understand it when I hear the Western idea — every man for himself. And some men take everything for themselves, and fathers and mothers and wives and children go to the wall. That should never and nowhere be the ideal of the householder.

Now you see what Karma-Yoga means; even at the point of death to help any one, without asking questions. Be cheated millions of times and never ask a question, and never think of what you are doing. Never vaunt of your gifts to the poor or expect their gratitude, but rather be grateful to them for giving you the occasion of practicing charity to them. Thus it is plain that to be an ideal householder is a much more difficult task than to be an ideal Sannyasin; the true life of work is indeed as hard as, if not harder than, the equally true life of renunciation.

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VII

NON-ATTACHMENT IS COMPLETE SELF-ABNEGATION

Just as every action that emanates from us comes back to us as reaction, even so our actions may act on other people and theirs on us. Perhaps all of you have observed it as a fact that when persons do evil actions, they become more and more evil, and when they begin to do good, they become stronger and stronger and learn to do good at all times. This intensification of the influence of action cannot be explained on any other ground than that we can act and react upon each other. To take an illustration from physical science, when I am doing a certain action, my mind may be said to be in a certain state of vibration; all minds which are in similar circumstances will have the tendency to be affected by my mind. If there are different musical instruments tuned alike in one room, all of you may have noticed that when one is struck, the others have the tendency to vibrate so as to give the same note. So all minds that have the same tension, so to say, will be equally affected by the same thought. Of course, this influence of thought on

mind will vary according to distance and other causes, but the mind is always open to affection. Suppose I am doing an evil act, my mind is in a certain state of vibration, and all minds in the universe, which are in a similar state, have the possibility of being affected by the vibration of my mind. So, when I am doing a good action, my mind is in another state of vibration; and all minds similarly strung have the possibility of being affected by my mind; and this power of mind upon mind is more or less according as the force of the tension is greater or less.

Following this simile further, it is quite possible that, just as light waves may travel for millions of years before they reach any object, so thought waves may also travel hundreds of years before they meet an object with which they vibrate in unison. It is quite possible, therefore, that this atmosphere of ours is full of such thought pulsations, both good and evil. Every thought projected from every brain goes on pulsating, as it were, until it meets a fit object that will receive it. Any mind which is open to receive some of these impulses will take them immediately. So, when a man is doing evil actions, he has brought his mind to a certain state of tension and all the waves which correspond to that state of tension, and which may be said to be already in the atmosphere, will struggle to enter into his mind. That is why an evil-doer generally goes on doing more and more evil. His actions become intensified. Such, also will be

the case with the doer of good; he will open himself to all the good waves that are in the atmosphere, and his good actions also will become intensified. We run, therefore, a twofold danger in doing evil: first, we open ourselves to all the evil influences surrounding us; secondly, we create evil which affects others, may be hundreds of years hence. In doing evil we injure ourselves and others also. In doing good we do good to ourselves and to others as well; and, like all other forces in man, these forces of good and evil also gather strength from outside.

According to Karma-Yoga, the action one has done cannot be destroyed until it has borne its fruit; no power in nature can stop it from yielding its results. If I do an evil action, I must suffer for it; there is no power in this universe to stop or stay it. Similarly, if I do a good action, there is no power in the universe which can stop its bearing good results. The cause must have its effect; nothing can prevent or restrain this. Now comes a very fine and serious question about Karma-Yoga — namely, that these actions of ours, both good and evil, are intimately connected with each other. We cannot put a line of demarcation and say, this action is entirely good and this entirely evil. There is no action which does not bear good and evil fruits at the same time. To take the nearest example: I am talking to you, and some of you, perhaps, think I am doing good; and at the same time I am, perhaps, killing thousands of

microbes in the atmosphere; I am thus doing evil to something else. When it is very near to us and affects those we know, we say that it is very good action if it affects them in a good manner. For instance, you may call my speaking to you very good, but the microbes will not; the microbes you do not see, but yourselves you do see. The way in which my talk affects you is obvious to you, but how it affects the microbes is not so obvious. And so, if we analyse our evil actions also, we may find that some good possibly results from them somewhere. He who in good action sees that there is something evil in it, and in the midst of evil sees that there is something good in it somewhere, has known the secret of work.

But what follows from it? That, howsoever we may try, there cannot be any action which is perfectly pure, or any which is perfectly impure, taking purity and impurity in the sense of injury and non-injury. We cannot breathe or live without injuring others, and every bit of the food we eat is taken away from another's mouth. Our very lives are crowding out other lives. It may be men, or animals, or small microbes, but some one or other of these we have to crowd out. That being the case, it naturally follows that perfection can never be attained by work. We may work through all eternity, but there will be no way out of this intricate maze. You may work on, and on, and on; there will be no end to

this inevitable association of good and evil in the results of work.

The second point to consider is, what is the end of work? We find the vast majority of people in every country believing that there will be a time when this world will become perfect, when there will be no disease, nor death, nor unhappiness, nor wickedness. That is a very good idea, a very good motive power to inspire and uplift the ignorant; but if we think for a moment, we shall find on the very face of it that it cannot be so. How can it be, seeing that good and evil are the obverse and reverse of the same coin? How can you have good without evil at the same time? What is meant by perfection? A perfect life is a contradiction in terms. Life itself is a state of continuous struggle between ourselves and everything outside. Every moment we are fighting actually with external nature, and if we are defeated, our life has to go. It is, for instance, a continuous struggle for food and air. If food or air fails, we die. Life is not a simple and smoothly flowing thing, but it is a compound effect. This complex struggle between something inside and the external world is what we call life. So it is clear that when this struggle ceases, there will be an end of life.

What is meant by ideal happiness is the cessation of this struggle. But then life will cease, for the struggle can only cease when life itself has ceased. We have seen already that in helping the world we help ourselves.

The main effect of work done for others is to purify ourselves. By means of the constant effort to do good to others we are trying to forget ourselves; this forgetfulness of self is the one great lesson we have to learn in life. Man thinks foolishly that he can make himself happy, and after years of struggle finds out at last that true happiness consists in killing selfishness and that no one can make him happy except himself. Every act of charity, every thought of sympathy, every action of help, every good deed, is taking so much of self-importance away from our little selves and making us think of ourselves as the lowest and the least, and, therefore, it is all good. Here we find that Jnâna, Bhakti, and Karma — all come to one point. The highest ideal is eternal and entire self-abnegation, where there is no "I," but all is "Thou"; and whether he is conscious or unconscious of it, Karma-Yoga leads man to that end. A religious preacher may become horrified at the idea of an Impersonal God; he may insist on a Personal God and wish to keep up his own identity and individuality, whatever he may mean by that. But his ideas of ethics, if they are really good, cannot but be based on the highest self-abnegation. It is the basis of all morality; you may extend it to men, or animals, or angels, it is the one basic idea, the one fundamental principle running through all ethical systems.

You will find various classes of men in this world. First, there are the God-men, whose self-abnegation is

complete, and who do only good to others even at the sacrifice of their own lives. These are the highest of men. If there are a hundred of such in any country, that country need never despair. But they are unfortunately too few. Then there are the good men who do good to others so long as it does not injure themselves. And there is a third class who, to do good to themselves, injure others. It is said by a Sanskrit poet that there is a fourth unnamable class of people who injure others merely for injury's sake. Just as there are at one pole of existence the highest good men, who do good for the sake of doing good, so, at the other pole, there are others who injure others just for the sake of the injury. They do not gain anything thereby, but it is their nature to do evil.

Here are two Sanskrit words. The one is Pravritti, which means revolving towards, and the other is Nivritti, which means revolving away. The "revolving towards" is what we call the world, the "I and mine"; it includes all those things which are always enriching that "me" by wealth and money and power, and name and fame, and which are of a grasping nature, always tending to accumulate everything in one centre, that centre being "myself". That is the Pravritti, the natural tendency of every human being; taking everything from everywhere and heaping it around one centre, that centre being man's own sweet self. When this tendency begins to break, when it is Nivritti or "going away from," then begin

morality and religion. Both Pravritti and Nivritti are of the nature of work: the former is evil work, and the latter is good work. This Nivritti is the fundamental basis of all morality and all religion, and the very perfection of it is entire self-abnegation, readiness to sacrifice mind and body and everything for another being. When a man has reached that state, he has attained to the perfection of Karma-Yoga. This is the highest result of good works. Although a man has not studied a single system of philosophy, although he does not believe in any God, and never has believed, although he has not prayed even once in his whole life, if the simple power of good actions has brought him to that state where he is ready to give up his life and all else for others, he has arrived at the same point to which the religious man will come through his prayers and the philosopher through his knowledge; and so you may find that the philosopher, the worker, and the devotee, all meet at one point, that one point being self-abnegation. However much their systems of philosophy and religion may differ, all mankind stand in reverence and awe before the man who is ready to sacrifice himself for others. Here, it is not at all any question of creed, or doctrine — even men who are very much opposed to all religious ideas, when they see one of these acts of complete self-sacrifice, feel that they must revere it. Have you not seen even a most bigoted Christian, when he reads Edwin Arnold's *Light of Asia*, stand in reverence of Buddha,

who Preached no God, preached nothing but self-sacrifice? The only thing is that the bigot does not know that his own end and aim in life is exactly the same as that of those from whom he differs. The worshipper, by keeping constantly before him the idea of God and a surrounding of good, comes to the same point at last and says, "Thy will be done," and keeps nothing to himself. That is self-abnegation. The philosopher, with his knowledge, sees that the seeming self is a delusion and easily gives it up. It is self-abnegation. So Karma, Bhakti, and Jnana all meet here; and this is what was meant by all the great preachers of ancient times, when they taught that God is not the world. There is one thing which is the world and another which is God; and this distinction is very true. What they mean by world is selfishness. Unselfishness is God. One may live on a throne, in a golden palace, and be perfectly unselfish; and then he is in God. Another may live in a hut and wear rags, and have nothing in the world; yet, if he is selfish, he is intensely merged in the world.

To come back to one of our main points, we say that we cannot do good without at the same time doing some evil, or do evil without doing some good. Knowing this, how can we work? There have, therefore, been sects in this world who have in an astoundingly preposterous way preached slow suicide as the only means to get out of the world, because if a man lives, he has to kill poor little animals and plants or do injury

to something or some one. So according to them the only way out of the world is to die. The Jains have preached this doctrine as their highest ideal. This teaching seems to be very logical. But the true solution is found in the Gita. It is the theory of non-attachment, to be attached to nothing while doing our work of life. Know that you are separated entirely from the world, though you are in the world, and that whatever you may be doing in it, you are not doing that for your own sake. Any action that you do for yourself will bring its effect to bear upon you. If it is a good action, you will have to take the good effect, and if bad, you will have to take the bad effect; but any action that is not done for your own sake, whatever it be, will have no effect on you. There is to be found a very expressive sentence in our scriptures embodying this idea: "Even if he kill the whole universe (or be himself killed), he is neither the killer nor the killed, when he knows that he is not acting for himself at all." Therefore Karma-Yoga teaches, "Do not give up the world; live in the world, imbibe its influences as much as you can; but if it be for your own enjoyment's sake, work not at all." Enjoyment should not be the goal. First kill your self and then take the whole world as yourself; as the old Christians used to say, "The old man must die." This old man is the selfish idea that the whole world is made for our enjoyment. Foolish parents teach their children to pray, "O Lord, Thou hast created this sun for me and this moon for me," as if the Lord has

had nothing else to do than to create everything for these babies. Do not teach your children such nonsense. Then again, there are people who are foolish in another way: they teach us that all these animals were created for us to kill and eat, and that this universe is for the enjoyment of men. That is all foolishness. A tiger may say, "Man was created for me" and pray, "O Lord, how wicked are these men who do not come and place themselves before me to be eaten; they are breaking Your law." If the world is created for us, we are also created for the world. That this world is created for our enjoyment is the most wicked idea that holds us down. This world is not for our sake. Millions pass out of it every year; the world does not feel it; millions of others are supplied in their place. Just as much as the world is for us, so we also are for the world.

To work properly, therefore, you have first to give up the idea of attachment. Secondly, do not mix in the fray, hold yourself as a witness and go on working. My master used to say, "Look upon your children as a nurse does." The nurse will take your baby and fondle it and play with it and behave towards it as gently as if it were her own child; but as soon as you give her notice to quit, she is ready to start off bag and baggage from the house. Everything in the shape of attachment is forgotten; it will not give the ordinary nurse the least pang to leave your children and take up other children. Even so are you to be with all that you consider your

own. You are the nurse, and if you believe in God, believe that all these things which you consider yours are really His. The greatest weakness often insinuates itself as the greatest good and strength. It is a weakness to think that any one is dependent on me, and that I can do good to another. This belief is the mother of all our attachment, and through this attachment comes all our pain. We must inform our minds that no one in this universe depends upon us; not one beggar depends on our charity; not one soul on our kindness; not one living thing on our help. All are helped on by nature, and will be so helped even though millions of us were not here. The course of nature will not stop for such as you and me; it is, as already pointed out, only a blessed privilege to you and to me that we are allowed, in the way of helping others, to educate ourselves. This is a great lesson to learn in life, and when we have learned it fully, we shall never be unhappy; we can go and mix without harm in society anywhere and everywhere. You may have wives and husbands, and regiments of servants, and kingdoms to govern; if only you act on the principle that the world is not for you and does not inevitably need you, they can do you no harm. This very year some of your friends may have died. Is the world waiting without going on, for them to come again? Is its current stopped? No, it goes on. So drive out of your mind the idea that you have to do something for the world; the world does not require any help from you. It is sheer

nonsense on the part of any man to think that he is born to help the world; it is simply pride, it is selfishness insinuating itself in the form of virtue. When you have trained your mind and your nerves to realise this idea of the world's non-dependence on you or on anybody, there will then be no reaction in the form of pain resulting from work. When you give something to a man and expect nothing — do not even expect the man to be grateful — his ingratitude will not tell upon you, because you never expected anything, never thought you had any right to anything in the way of a return. You gave him what he deserved; his own Karma got it for him; your Karma made you the carrier thereof. Why should you be proud of having given away something? You are the porter that carried the money or other kind of gift, and the world deserved it by its own Karma. Where is then the reason for pride in you? There is nothing very great in what you give to the world. When you have acquired the feeling of non-attachment, there will then be neither good nor evil for you. It is only selfishness that causes the difference between good and evil. It is a very hard thing to understand, but you will come to learn in time that nothing in the universe has power over you until you allow it to exercise such a power. Nothing has power over the Self of man, until the Self becomes a fool and loses independence. So, by non-attachment, you overcome and deny the power of anything to act upon you. It is very easy to say that nothing has the

right to act upon you until you allow it to do so; but what is the true sign of the man who really does not allow anything to work upon him, who is neither happy nor unhappy when acted upon by the external world? The sign is that good or ill fortune causes no change in his mind: in all conditions he continues to remain the same.

There was a great sage in India called Vyâsa. This Vyâsa is known as the author of the Vedanta aphorisms, and was a holy man. His father had tried to become a very perfect man and had failed. His grandfather had also tried and failed. His great-grandfather had similarly tried and failed. He himself did not succeed perfectly, but his son, Shuka, was born perfect. Vyasa taught his son wisdom; and after teaching him the knowledge of truth himself, he sent him to the court of King Janaka. He was a great king and was called Janaka Videha. Videha means "without a body". Although a king, he had entirely forgotten that he was a body; he felt that he was a spirit all the time. This boy Shuka was sent to be taught by him. The king knew that Vyasa's son was coming to him to learn wisdom: so he made certain arrangements beforehand. And when the boy presented himself at the gates of the palace, the guards took no notice of him whatsoever. They only gave him a seat, and he sat there for three days and nights, nobody speaking to him, nobody asking him who he was or whence he was. He was the son of a very great sage,

his father was honoured by the whole country, and he himself was a most respectable person; yet the low, vulgar guards of the palace would take no notice of him. After that, suddenly, the ministers of the king and all the big officials came there and received him with the greatest honours. They conducted him in and showed him into splendid rooms, gave him the most fragrant baths and wonderful dresses, and for eight days they kept him there in all kinds of luxury. That solemnly serene face of Shuka did not change even to the smallest extent by the change in the treatment accorded to him; he was the same in the midst of this luxury as when waiting at the door. Then he was brought before the king. The king was on his throne, music was playing, and dancing and other amusements were going on. The king then gave him a cup of milk, full to the brim, and asked him to go seven times round the hall without spilling even a drop. The boy took the cup and proceeded in the midst of the music and the attraction of the beautiful faces. As desired by the king, seven times did he go round, and not a drop of the milk was spilt. The boy's mind could not be attracted by anything in the world, unless he allowed it to affect him. And when he brought the cup to the king, the king said to him, "What your father has taught you, and what you have learned yourself, I can only repeat. You have known the Truth; go home."

Thus the man that has practiced control over himself cannot be acted upon by anything outside; there

is no more slavery for him. His mind has become free. Such a man alone is fit to live well in the world. We generally find men holding two opinions regarding the world. Some are pessimists and say, "How horrible this world is, how wicked!" Some others are optimists and say, "How beautiful this world is, how wonderful!" To those who have not controlled their own minds, the world is either full of evil or at best a mixture of good and evil. This very world will become to us an optimistic world when we become masters of our own minds. Nothing will then work upon us as good or evil; we shall find everything to be in its proper place, to be harmonious. Some men, who begin by saying that the world is a hell, often end by saying that it is a heaven when they succeed in the practice of self-control. If we are genuine Karma-Yogis and wish to train ourselves to that attainment of this state, wherever we may begin we are sure to end in perfect self-abnegation; and as soon as this seeming self has gone, the whole world, which at first appears to us to be filled with evil, will appear to be heaven itself and full of blessedness. Its very atmosphere will be blessed; every human face there will be god. Such is the end and aim of Karma-Yoga, and such is its perfection in practical life.

Our various Yogas do not conflict with each other; each of them leads us to the same goal and makes us perfect. Only each has to be strenuously practiced. The whole secret is in practicing. First you have to hear,

then think, and then practice. This is true of every Yoga. You have first to hear about it and understand what it is; and many things which you do not understand will be made clear to you by constant hearing and thinking. It is hard to understand everything at once. The explanation of everything is after all in yourself. No one was ever really taught by another; each of us has to teach himself. The external teacher offers only the suggestion which rouses the internal teacher to work to understand things. Then things will be made clearer to us by our own power of perception and thought, and we shall realise them in our own souls; and that realisation will grow into the intense power of will. First it is feeling, then it becomes willing, and out of that willing comes the tremendous force for work that will go through every vein and nerve and muscle, until the whole mass of your body is changed into an instrument of the unselfish Yoga of work, and the desired result of perfect self-abnegation and utter unselfishness is duly attained. This attainment does not depend on any dogma, or doctrine, or belief. Whether one is Christian, or Jew, or Gentile, it does not matter. Are you unselfish? That is the question. If you are, you will be perfect without reading a single religious book, without going into a single church or temple. Each one of our Yogas is fitted to make man perfect even without the help of the others, because they have all the same goal in view. The Yogas of work, of wisdom, and of devotion are all capable of serving

as direct and independent means for the attainment of Moksha. “Fools alone say that work and philosophy are different, not the learned.” The learned know that, though apparently different from each other, they at last lead to the same goal of human perfection.

* * *

VIII

FREEDOM

In addition to meaning work, we have stated that psychologically the word Karma also implies causation. Any work, any action, any thought that produces an effect is called a Karma. Thus the law of Karma means the law of causation, of inevitable cause and sequence. Wheresoever there is a cause, there an effect must be produced; this necessity cannot be resisted, and this law of Karma, according to our philosophy, is true throughout the whole universe. Whatever we see, or feel, or do, whatever action there is anywhere in the universe, while being the effect of past work on the one hand, becomes, on the other, a cause in its turn, and produces its own effect. It is necessary, together with this, to consider what is meant by the word "law". By law is meant the tendency of a series to repeat itself. When we see one event followed by another, or sometimes happening simultaneously with another, we expect this sequence or co-existence to recur. Our old logicians and philosophers of the Nyâyâ school call this law by the name of Vyâpti. According to them, all our ideas of law are due to association. A series of phenomena becomes

associated with things in our mind in a sort of invariable order, so that whatever we perceive at any time is immediately referred to other facts in the mind. Any one idea or, according to our psychology, any one wave that is produced in the mind-stuff, Chitta, must always give rise to many similar waves. This is the psychological idea of association, and causation is only an aspect of this grand pervasive principle of association. This pervasiveness of association is what is, in Sanskrit, called Vyâpti. In the external world the idea of law is the same as in the internal — the expectation that a particular phenomenon will be followed by another, and that the series will repeat itself. Really speaking, therefore, law does not exist in nature. Practically it is an error to say that gravitation exists in the earth, or that there is any law existing objectively anywhere in nature. Law is the method, the manner in which our mind grasps a series of phenomena; it is all in the mind. Certain phenomena, happening one after another or together, and followed by the conviction of the regularity of their recurrence — thus enabling our minds to grasp the method of the whole series — constitute what we call law.

The next question for consideration is what we mean by law being universal. Our universe is that portion of existence which is characterized by what the Sanskrit psychologists call Desha-kâla-nimitta, or what is known to European psychology as space, time, and causation.

This universe is only a part of infinite existence, thrown into a peculiar mould, composed of space, time, and causation. It necessarily follows that law is possible only within this conditioned universe; beyond it there cannot be any law. When we speak of the universe, we only mean that portion of existence which is limited by our mind — the universe of the senses, which we can see, feel, touch, hear, think of, imagine. This alone is under law; but beyond it existence cannot be subject to law, because causation does not extend beyond the world of our minds. Anything beyond the range of our mind and our senses is not bound by the law of causation, as there is no mental association of things in the region beyond the senses, and no causation without association of ideas. It is only when "being" or existence gets moulded into name and form that it obeys the law of causation, and is said to be under law; because all law has its essence in causation. Therefore we see at once that there cannot be any such thing as free will; the very words are a contradiction, because will is what we know, and everything that we know is within our universe, and everything within our universe is moulded by the conditions of space, time, and causation. Everything that we know, or can possibly know, must be subject to causation, and that which obeys the law of causation cannot be free. It is acted upon by other agents, and becomes a cause in its turn. But that which has become converted into the will, which was not the

will before, but which, when it fell into this mould of space, time, and causation, became converted into the human will, is free; and when this will gets out of this mould of space, time, and causation, it will be free again. From freedom it comes, and becomes moulded into this bondage, and it gets out and goes back to freedom again.

The question has been raised as to from whom this universe comes, in whom it rests, and to whom it goes; and the answer has been given that from freedom it comes, in bondage it rests, and goes back into that freedom again. So, when we speak of man as no other than that infinite being which is manifesting itself, we mean that only one very small part thereof is man; this body and this mind which we see are only one part of the whole, only one spot of the infinite being. This whole universe is only one speck of the infinite being; and all our laws, our bondages, our joys and our sorrows, our happinesses and our expectations, are only within this small universe; all our progression and digression are within its small compass. So you see how childish it is to expect a continuation of this universe — the creation of our minds — and to expect to go to heaven, which after all must mean only a repetition of this world that we know. You see at once that it is an impossible and childish desire to make the whole of infinite existence conform to the limited and conditioned existence which we know. When a man says that he will have again and again this same thing which he is hating now, or, as I sometimes

put it, when he asks for a *comfortable* religion, you may know that he has become so degenerate that he cannot think of anything higher than what he is now; he is just his little present surroundings and nothing more. He has forgotten his infinite nature, and his whole idea is confined to these little joys, and sorrows, and heart-jealousies of the moment. He thinks that this finite thing is the infinite; and not only so, he will not let this foolishness go. He clings on desperately unto Trishnâ, and the thirst after life, what the Buddhists call Tanhâ and Tissâ. There may be millions of kinds of happiness, and beings, and laws, and progress, and causation, all acting outside the little universe that we know; and, after all, the whole of this comprises but one section of our infinite nature.

To acquire freedom we have to get beyond the limitations of this universe; it cannot be found here. Perfect equilibrium, or what the Christians call the peace that passeth all understanding, cannot be had in this universe, nor in heaven, nor in any place where our mind and thoughts can go, where the senses can feel, or which the imagination can conceive. No such place can give us that freedom, because all such places would be within our universe, and it is limited by space, time, and causation. There may be places that are more ethereal than this earth of ours, where enjoyments may be keener, but even those places must be in the universe and, therefore, in bondage to law; so we have to go beyond, and real religion begins where this little universe ends.

These little joys, and sorrows, and knowledge of things end there, and the reality begins. Until we give up the thirst after life, the strong attachment to this our transient conditioned existence we have no hope of catching even a glimpse of that infinite freedom beyond. It stands to reason then that there is only one way to attain to that freedom which is the goal of all the noblest aspirations of mankind, and that is by giving up this little life, giving up this little universe, giving up this earth, giving up heaven, giving up the body, giving up the mind, giving up everything that is limited and conditioned. If we give up our attachment to this little universe of the senses or of the mind, we shall be free immediately. The only way to come out of bondage is to go beyond the limitations of law, to go beyond causation.

But it is a most difficult thing to give up the clinging to this universe; few ever attain to that. There are two ways to do that mentioned in our books. One is called the "Neti, Neti" (not this, not this), the other is called "Iti" (this); the former is the negative, and the latter is the positive way. The negative way is the most difficult. It is only possible to the men of the very highest, exceptional minds and gigantic wills who simply stand up and say, "No, I will not have this," and the mind and body obey their will, and they come out successful. But such people are very rare. The vast majority of mankind choose the positive way, the way through the world, making use of all the bondages themselves to break those

very bondages. This is also a kind of giving up; only it is done slowly and gradually, by knowing things, enjoying things and thus obtaining experience, and knowing the nature of things until the mind lets them all go at last and becomes unattached. The former way of obtaining non-attachment is by reasoning, and the latter way is through work and experience. The first is the path of Jnâna-Yoga, and is characterized by the refusal to do any work; the second is that of Karma-Yoga, in which there is no cessation from work. Every one must work in the universe. Only those who are perfectly satisfied with the Self, whose desires do not go beyond the Self, whose mind never strays out of the Self, to whom the Self is all in all, only those do not work. The rest must work. A current rushing down of its own nature falls into a hollow and makes a whirlpool, and, after running a little in that whirlpool, it emerges again in the form of the free current to go on unchecked. Each human life is like that current. It gets into the whirl, gets involved in this world of space, time, and causation, whirls round a little, crying out, "my father, my brother, my name, my fame", and so on, and at last emerges out of it and regains its original freedom. The whole universe is doing that. Whether we know it or not, whether we are conscious or unconscious of it, we are all working to get out of the dream of the world. Man's experience in the world is to enable him to get out of its whirlpool.

What is Karma-Yoga? The knowledge of the secret of work. We see that the whole universe is working. For what? For salvation, for liberty; from the atom to the highest being, working for the one end, liberty for the mind, for the body, for the spirit. All things are always trying to get freedom, flying away from bondage. The sun, the moon, the earth, the planets, all are trying to fly away from bondage. The centrifugal and the centripetal forces of nature are indeed typical of our universe. Instead of being knocked about in this universe, and after long delay and thrashing, getting to know things as they are, we learn from Karma-Yoga the secret of work, the method of work, the organising power of work. A vast mass of energy may be spent in vain if we do not know how to utilise it. Karma-Yoga makes a science of work; you learn by it how best to utilise all the workings of this world. Work is inevitable, it must be so; but we should work to the highest purpose. Karma-Yoga makes us admit that this world is a world of five minutes, that it is a something we have to pass through; and that freedom is not here, but is only to be found beyond. To find the way out of the bondages of the world we have to go through it slowly and surely. There may be those exceptional persons about whom I just spoke, those who can stand aside and give up the world, as a snake casts off its skin and stands aside and looks at it. There are no doubt these exceptional beings; but the rest of mankind have to go slowly through the

world of work. Karma-Yoga shows the process, the secret, and the method of doing it to the best advantage.

What does it say? "Work incessantly, but give up all attachment to work." Do not identify yourself with anything. Hold your mind free. All this that you see, the pains and the miseries, are but the necessary conditions of this world; poverty and wealth and happiness are but momentary; they do not belong to our real nature at all. Our nature is far beyond misery and happiness, beyond every object of the senses, beyond the imagination; and yet we must go on working all the time. "Misery comes through attachment, not through work." As soon as we identify ourselves with the work we do, we feel miserable; but if we do not identify ourselves with it, we do not feel that misery. If a beautiful picture belonging to another is burnt, a man does not generally become miserable; but when his own picture is burnt, how miserable he feels! Why? Both were beautiful pictures, perhaps copies of the same original; but in one case very much more misery is felt than in the other. It is because in one case he identifies himself with the picture, and not in the other. This "I and mine" causes the whole misery. With the sense of possession comes selfishness, and selfishness brings on misery. Every act of selfishness or thought of selfishness makes us attached to something, and immediately we are made slaves. Each wave in the Chitta that says "I and mine" immediately puts a chain round us and makes us slaves; and the more

we say "I and mine", the more slavery grows, the more misery increases. Therefore Karma-Yoga tells us to enjoy the beauty of all the pictures in the world, but not to identify ourselves with any of them. Never say "mine". Whenever we say a thing is "mine", misery will immediately come. Do not even say "my child" in your mind. Possess the child, but do not say "mine". If you do, then will come the misery. Do not say "my house," do not say "my body". The whole difficulty is there. The body is neither yours, nor mine, nor anybody's. These bodies are coming and going by the laws of nature, but we are free, standing as witness. This body is no more free than a picture or a wall. Why should we be attached so much to a body? If somebody paints a picture, he does it and passes on. Do not project that tentacle of selfishness, "I must possess it". As soon as that is projected, misery will begin.

So Karma-Yoga says, first destroy the tendency to project this tentacle of selfishness, and when you have the power of checking it, hold it in and do not allow the mind to get into the ways of selfishness. Then you may go out into the world and work as much as you can. Mix everywhere, go where you please; you will never be contaminated with evil. There is the lotus leaf in the water; the water cannot touch and adhere to it; so will you be in the world. This is called "Vairâgya", dispassion or non-attachment. I believe I have told you that without non-attachment there cannot be any kind of Yoga. Non-

attachment is the basis of all the Yogas. The man who gives up living in houses, wearing fine clothes, and eating good food, and goes into the desert, may be a most attached person. His only possession, his own body, may become everything to him; and as he lives he will be simply struggling for the sake of his body. Non-attachment does not mean anything that we may do in relation to our external body, it is all in the mind. The binding link of "I and mine" is in the mind. If we have not this link with the body and with the things of the senses, we are non-attached, wherever and whatever we may be. A man may be on a throne and perfectly non-attached; another man may be in rags and still very much attached. First, we have to attain this state of non-attachment and then to work incessantly. Karma-Yoga gives us the method that will help us in giving up all attachment, though it is indeed very hard.

Here are the two ways of giving up all attachment. The one is for those who do not believe in God, or in any outside help. They are left to their own devices; they have simply to work with their own will, with the powers of their mind and discrimination, saying, "I must be non-attached". For those who believe in God there is another way, which is much less difficult. They give up the fruits of work unto the Lord; they work and are never attached to the results. Whatever they see, feel, hear, or do, is for Him. For whatever good work we may do, let us not claim any praise or benefit. It is the

Lord's; give up the fruits unto Him. Let us stand aside and think that we are only servants obeying the Lord, our Master, and that every impulse for action comes from Him every moment. Whatever thou worshippest, whatever thou perceivest, whatever thou doest, give up all unto Him and be at rest. Let us be at peace, perfect peace, with ourselves, and give up our whole body and mind and everything as an eternal sacrifice unto the Lord. Instead of the sacrifice of pouring oblations into the fire, perform this one great sacrifice day and night — the sacrifice of your little self. "In search of wealth in this world, Thou art the only wealth I have found; I sacrifice myself unto Thee. In search of some one to be loved, Thou art the only one beloved I have found; I sacrifice myself unto Thee." Let us repeat this day and night, and say, "Nothing for me; no matter whether the thing is good, bad, or indifferent; I do not care for it; I sacrifice all unto Thee." Day and night let us renounce our seeming self until it becomes a habit with us to do so, until it gets into the blood, the nerves, and the brain, and the whole body is every moment obedient to this idea of self-renunciation. Go then into the midst of the battlefield, with the roaring cannon and the din of war, and you will find yourself to be free and at peace.

Karma-Yoga teaches us that the ordinary idea of duty is on the lower plane; nevertheless, all of us have to do our duty. Yet we may see that this peculiar sense of duty is very often a great cause of misery. Duty

becomes a disease with us; it drags us ever forward. It catches hold of us and makes our whole life miserable. It is the bane of human life. This duty, this idea of duty is the midday summer sun which scorches the innermost soul of mankind. Look at those poor slaves to duty! Duty leaves them no time to say prayers, no time to bathe. Duty is ever on them. They go out and work. Duty is on them! They come home and think of the work for the next day. Duty is on them! It is living a slave's life, at last dropping down in the street and dying in harness, like a horse. This is duty as it is understood. The only true duty is to be unattached and to work as free beings, to give up all work unto God. All our duties are His. Blessed are we that we are ordered out here. We serve our time; whether we do it ill or well, who knows? If we do it well, we do not get the fruits. If we do it ill, neither do we get the care. Be at rest, be free, and work. This kind of freedom is a very hard thing to attain. How easy it is to interpret slavery as duty — the morbid attachment of flesh for flesh as duty! Men go out into the world and struggle and fight for money or for any other thing to which they get attached. Ask them why they do it. They say, "It is a duty". It is the absurd greed for gold and gain, and they try to cover it with a few flowers.

What is duty after all? It is really the impulsion of the flesh, of our attachment; and when an attachment has become established, we call it duty. For instance, in

countries where there is no marriage, there is no duty between husband and wife; when marriage comes, husband and wife live together on account of attachment; and that kind of living together becomes settled after generations; and when it becomes so settled, it becomes a duty. It is, so to say, a sort of chronic disease. When it is acute, we call it disease; when it is chronic, we call it nature. It is a disease. So when attachment becomes chronic, we baptise it with the high sounding name of duty. We strew flowers upon it, trumpets sound for it, sacred texts are said over it, and then the whole world fights, and men earnestly rob each other for this duty's sake. Duty is good to the extent that it checks brutality. To the lowest kinds of men, who cannot have any other ideal, it is of some good; but those who want to be Karma-Yogis must throw this idea of duty overboard. There is no duty for you and me. Whatever you have to give to the world, do give by all means, but not as a duty. Do not take any thought of that. Be not compelled. Why should you be compelled? *Everything that you do under compulsion goes to build up attachment.* Why should you have any duty? Resign everything unto God. In this tremendous fiery furnace where the fire of duty scorches everybody, drink this cup of nectar and be happy. We are all simply working out His will, and have nothing to do with rewards and punishments. If you want the reward, you must also have the punishment; the only way to get out of the

punishment is to give up the reward. The only way of getting out of misery is by giving up the idea of happiness, because these two are linked to each other. On one side there is happiness, on the other there is misery. On one side there is life, on the other there is death. The only way to get beyond death is to give up the love of life. Life and death are the same thing, looked at from different points. So the idea of happiness without misery, or of life without death, is very good for schoolboys and children; but the thinker sees that it is all a contradiction in terms and gives up both. Seek no praise, no reward, for anything you do. No sooner do we perform a good action than we begin to desire credit for it. No sooner do we give money to some charity than we want to see our names blazoned in the papers. Misery must come as the result of such desires. The greatest men in the world have passed away unknown. The Buddhas and the Christs that we know are but second-rate heroes in comparison with the greatest men of whom the world knows nothing. Hundreds of these unknown heroes have lived in every country working silently. Silently they live and silently they pass away; and in time their thoughts find expression in Buddhas or Christs, and it is these latter that become known to us. The highest men do not seek to get any name or fame from their knowledge. They leave their ideas to the world; they put forth no claims for themselves and establish no schools or systems in their name. Their whole

nature shrinks from such a thing. They are the pure Sâttvikas, who can never make any stir, but only melt down in love. I have seen one such Yogi who lives in a cave in India. He is one of the most wonderful men I have ever seen. He has so completely lost the sense of his own individuality that we may say that the man in him is completely gone, leaving behind only the all comprehending sense of the divine. If an animal bites one of his arms, he is ready to give it his other arm also, and say that it is the Lord's will. Everything that comes to him is from the Lord. He does not show himself to men, and yet he is a magazine of love and of true and sweet ideas.

Next in order come the men with more Rajas, or activity, combative natures, who take up the ideas of the perfect ones and preach them to the world. The highest kind of men silently collect true and noble ideas, and others — the Buddhas and Christs — go from place to place preaching them and working for them. In the life of Gautama Buddha we notice him constantly saying that he is the twenty-fifth Buddha. The twenty-four before him are unknown to history, although the Buddha known to history must have built upon foundations laid by them. The highest men are calm, silent, and unknown. They are the men who really know the power of thought; they are sure that, even if they go into a cave and close the door and simply think five true thoughts and then pass away, these five thoughts of theirs will

live through eternity. Indeed such thoughts will penetrate through the mountains, cross the oceans, and travel through the world. They will enter deep into human hearts and brains and raise up men and women who will give them practical expression in the workings of human life. These Sattvika men are too near the Lord to be active and to fight, to be working, struggling, preaching and doing good, as they say, here on earth to humanity. The active workers, however good, have still a little remnant of ignorance left in them. When our nature has yet some impurities left in it, then alone can we work. It is in the nature of work to be impelled ordinarily by motive and by attachment. In the presence of an ever active Providence who notes even the sparrow's fall, how can man attach any importance to his own work? Will it not be a blasphemy to do so when we know that He is taking care of the minutest things in the world? We have only to stand in awe and reverence before Him saying, "Thy will be done". The highest men cannot work, for in them there is no attachment. Those whose whole soul is gone into the Self, those whose desires are confined in the Self, who have become ever associated with the Self, for them there is no work. Such are indeed the highest of mankind; but apart from them every one else has to work. In so working we should never think that we can help on even the least thing in this universe. We cannot. We only help ourselves in this gymnasium of the world. This is the proper attitude of work. If we

work in this way, if we always remember that our present opportunity to work thus is a privilege which has been given to us, we shall never be attached to anything. Millions like you and me think that we are great people in the world; but we all die, and in five minutes the world forgets us. But the life of God is infinite. "Who can live a moment, breathe a moment, if this all-powerful One does not will it?" He is the ever active Providence. All power is His and within His command. Through His command the winds blow, the sun shines, the earth lives, and death stalks upon the earth. He is the all in all; He is all and in all. We can only worship Him. Give up all fruits of work; do good for its own sake; then alone will come perfect non-attachment. The bonds of the heart will thus break, and we shall reap perfect freedom. This freedom is indeed the goal of Karma-Yoga.

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Vedanta Philosophy

Lectures on

Jnana Yoga

Swami Vivekananda

Jnâna Yoga

Writings

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Preface

Vedânta Philosophy regards the religious tendencies of mankind as being of four main divisions, the dividing lines not being necessarily sharply defined, for more than one of these tendencies may be found in one individual. Broadly speaking, there is a large class of men who seek to express their religious ideas through ethical work, through constant effort to help and uplift their fellow-men. Then there are others of a strongly devotional character, who find in love and worship the satisfaction of their religious needs. Others again, of more mystical nature, prefer to realize their ideals through concentration and meditation. Lastly, there is a class of men of strongly analytical natures who must have the sanction of logic and reason for every belief and who therefore take the path of philosophy and discrimination.

The books by Swâmi Vivekânanda already published have been intended to meet the inquiries of the first three classes of men. The present work is adapted for the last class, the philosophers. *Jnâna Yoga* is, as its name implies, the yoga, or method, of realizing our divine nature through wisdom (Jnâna). Wisdom is not knowledge in its ordinary sense, although it includes it. It is that higher knowledge which is self-illumination.

This is equally the goal of every *yoga*, or method, the difference lying only in the path chosen for reaching that goal.

The present volume consists chiefly of lectures which were delivered in London, England. Two were given in India, and are consequently new both in England and in this country. The lectures deal with the teachings of the Upanishads, which contain the essence of Vedânta. Some of these Upanishads are among the most ancient of the Hindu Scriptures, and show a wonderful insight into the great truths underlying all religious aspiration. It is because Vedânta is a religion of principles, not of external authority, that the late Professor Max Müller said of it: "Vedânta has room for almost every religion; nay, it embraces them all."

Jnâna Yoga

I.

The Song of the Sannyasin.

Wake up the note! The song that had its birth
Far off, where worldly taint could never reach;
In mountain caves, and glades of forest deep,
Whose calm no sigh for lust or wealth or fame
Could ever dare to break; where rolled the stream
Of knowledge, truth, and bliss that follows both.
Sing high that note, Sannyâsin bold! Say—
"Om tat sat, Om!"

Strike off thy fetters! Bonds that bind thee down,
Of shining gold, or darker, baser ore;
Love, hate—good, bad—and all the dual throng.
Know slave is slave, caressed or whipped, not free;
For fetters tho' of gold, are not less strong to bind.
Then off with them Sannyâsin bold! Say—
"Om tat sat, Om!"

Let darkness go; the will-o'-the-wisp that leads
With blinking light to pile more gloom on gloom.
This thirst for life, for ever quench; it drags,
From birth to death and death to birth, the soul.

He conquers all who conquers self. Know this
And never yield, Sannyâsin bold! Say—
"Om tat sat, Om!"

"Who sows must reap," they say, "and cause must bring
The sure effect; good, good; bad, bad; and none
Escape the law. But whoso wears a form
Must wear the chain." Too true, but far beyond
Both name and form is Atman, ever free.
Know thou art That, Sannyâsin bold! Say!
"Om tat sat, Om!"

They know not truth, who dream such vacant dreams
As father, mother, children, wife and friend.
The sexless Self! Whose father He? Whose child?
Whose friend, whose foe is He who is but One?
The Self is all in all, naught else exists;
And thou art That, Sannyâsin bold! Say!
"Om tat sat, Om!"

There is but One—The Free—The Knower—Self!
Without a name, without a form or stain;
In Him is Mâyâ dreaming all this dream.
The Witness, He appears as nature, soul.
Know thou art That, Sannyâsin! Say—
"Om tat sat, Om!"

Where seekest thou? That freedom, friend, this world
Nor that, can give. In books and temples vain
Thy search. Thine only is the hand that holds
The rope that drags thee on. Then, cease lament,
Let go thy hold, Sannyâsin bold! Say—
"Om tat sat, Om!"

Say—"Peace to all; from me no danger be

To aught that lives; in those that dwell on high,
In those that lowly creep, I am the Self in all!
All life, both here and there, do I renounce,
And heav'ns, earths and hells; all hopes and fears."
Thus cut thy bonds, Sannyâsin bold! Say—
"Om tat sat, Om!"

Heed then no more how body lives or goes,
Its task is done. Let Karma float it down,
Let one put garlands on, another kick
This frame; say naught. No praise or blame can be
Where praiser, praised—and blamer, blamed—are one.
Thus be thou calm, Sannyâsin bold! Say—
"Om tat sat, Om!"

Truth never comes where lust and fame and greed
Of gain reside. No man who thinks of woman
As his wife can ever perfect be;
Nor he who owns the least of things, nor he
Whom anger chains, can pass thro' Mâyâ's gates.
So, give these up, Sannyâsin bold! Say—
"Om tat sat, Om!"

Have thou no home. What home can hold thee, friend?
The sky thy roof, the grass thy bed; and food
What chance may bring, well cooked or ill, judge not.
No food or drink can taint that noble self
Which knows itself. Like rolling river, be
Thou ever free, Sannyâsin bold! Say—
"Om tat sat, Om!"

Few only know the truth. The rest will hate
And laugh at thee, great one; but pay no heed.
Go thou, the free, from place to place, and help
Them out of darkness, Mâyâ's veil. Without

The fear of pain or search for pleasure, go
Beyond them both Sannyâsin bold! Say—
"Om tat sat, Om!"

Thus day to day, till Karma's powers spent
Release the soul for ever. No more is birth
Nor I, nor thou, nor god, nor man. The "I"
Has all become, the all is "I," and bliss.
Know thou art That, Sannyâsin bold! Say—
"Om tat sat, Om!"

II.

The Necessity of Religion.

Of all the forces that have worked and are still working, to mould the destinies of the human race, none, certainly, is more potent than that, the manifestation of which we call religion. All social organizations have as a background, somewhere, the workings of that peculiar force, and the greatest cohesive impulse ever brought into play amongst human units has been derived from this power of religion. It is obvious to all of us, that in very many cases the bonds of religion have proved stronger than the bonds of race, of climate, or even of descent. It is a well known fact that persons worshipping the same God, believing in the same religion, have stood by each other, with much greater strength and constancy than people of merely the same descent, or even than brothers. Various attempts have been made to trace the beginnings of religion. In all the ancient religions which have come down to us at the present day we find one claim made—that they are all supernatural; that their genesis is not, as it were, in the human brain, but that they have originated somewhere outside of it.

Two theories have gained some acceptance amongst modern scholars. One is the spirit theory of religion, the other the evolution of the Infinite. One party maintains that ancestor

worship is the beginning of religious ideas; the other that religion originates in the personification of the powers of nature. Man wants to keep up the memory of his dead relatives, and thinks they are living even when the body has been dissolved, and he wants to place food for them and, in a certain sense, to worship them. Out of that came the growth we call religion. Studying the ancient religions of the Egyptians, Babylonians, Chinese, and many other races in America and elsewhere, we find very clear traces of this ancestor worship being the beginning of religion. With the ancient Egyptians the first idea of the soul was that of a double. This physical man contained in it another being very similar to it, and when a man died this double went out of the body and yet lived on. But the life of the double lasted only as long as the dead body remained intact, and that is why we find among the Egyptians so much solicitude to keep the body intact. That is why they built those huge pyramids in which they preserved bodies. For, if any portion of the external body was hurt, just so would the double be hurt. This is clearly ancestor worship. With the ancient Babylonians we find the same idea of the double, but with a variation. The double lost all sense of love; it frightened the living to give it food and drink, and to help it in various ways. It even lost all affection for its own children, its own wife or daughter. Among the ancient Hindûs, also, we find traces of this ancestor worship. Among the Chinese the basis of their religion may also be said to be clearly ancestor worship, and it still permeates the length and breadth of that vast country. In fact the only religion that can really be said to flourish in China is that of ancestor worship. Thus it seems on the one hand a very good position is made out for those who hold to the theory of ancestor worship as the beginning of religion.

On the other hand there are scholars who go back to ancient Âryan literature. Although in India we find proofs of ancestor worship everywhere, yet in the oldest records there is no trace of it whatsoever. In the Rig Veda Samhita, the most ancient record

of the Âryan race, we do not find any trace of it at all. Modern scholars think it is the worship of nature that they find there. The human mind seems to struggle to get a peep behind the scenes. The dawn, the evening, the hurricane, the stupendous and gigantic forces of nature, its beauties, these have exercised the human mind, and it aspires to go beyond, to understand something about them. In the struggle they endow these phenomena with personal attributes, giving them souls and bodies, sometimes beautiful, sometimes transcendent. Every attempt ends by these phenomena becoming abstractions whether personalized or not. So also it is found with the ancient Greeks; their whole mythology is simply this abstracted nature worship. So also with the ancient Germans, the Scandinavians, and all the other Âryan races. Thus, on this side too a very strong case has been made out that religion has its origin in the personification of the powers of nature.

These two views, though they seem to be contradictory, can be reconciled on a third basis, which to my mind is the real germ of religion, and that I propose to call the struggle to transcend the limitations of the senses. Either man goes to seek for the spirits of his ancestors, or the spirits of the dead, or he wants to get a glimpse of what there is after the body is dissolved, or he desires to understand the power working behind the stupendous phenomena of nature. Whichever of these is the case, one thing is certain, that he is trying to transcend the limitations of the senses. He cannot remain satisfied with his senses; he wants to go beyond them. The explanation need not be mysterious. To me it seems very natural that the first glimpse of religion should come through dreams. The first idea of immortality man must get through dreams. Is not the dream state a most wonderful state? We know that children and untutored minds find very little difference between dreaming and their waking state. What can be more natural than that they find, as natural logic, that even during the sleep state, when the body is apparently dead, the mind goes on with

all its intricate workings? What wonder that men will at once come to the conclusion that when this body is dissolved for ever the same working will go on? This, to my mind, would be a more natural explanation of the supernatural, and through this dream idea the human mind rises to higher and higher concepts. Of course in time the vast majority of mankind found out that these dreams were not verified by their awakened states, and that during the dream state it is not that man has a fresh existence, but simply that he recapitulates the experiences of the awakened state.

But by this time the search had begun, and the search was inward, and they continued to inquire more deeply into the different stages of the mind, and discovered higher states than either the waking or dreaming. This state of things we find in all the organized religions of the world, called either a state of ecstasy, or inspiration. In all the organized religions, their founders, prophets and messengers are declared to have gone into states of mind which were neither waking nor sleeping, but states in which they came face to face with a new series of facts, those relating to what is called the spiritual kingdom. They realized things there in a much more intense sense than we realize facts around us in our waking state. This we find in all the existing religions. Take, for instance, the religions of the Brâhmans. The Vedas are said to be written by Rishis. These Rishis were sages who realized certain facts. The exact definition of the Sanskrit word is "The Seers of the Mantrams"—of the thoughts conveyed in the Vedic Hymns. These men declared that they had realized—*sensed*, if that word can be used with regard to the supersensuous—certain facts, and these facts they proceeded to put on record. We find the same thing declared among both the Jews and the Christians.

Some exception may be taken in the case of the Buddhists as represented by the Southern sect. It may be asked—if the Buddhists do not believe in any God, or a soul, how can their religion be derived from this supersensuous state of existence?

The answer to this is, that even the Buddhists find an eternal moral law, and that moral law was not reasoned out in our sense of the word, but Buddha found it, discovered it, in a supersensuous state. Those of you who have studied the life of Buddha, even as shortly given in that beautiful poem "The Light of Asia," may remember that Buddha is represented as sitting under the Bo-tree until he had reached the supersensuous state of mind. All his teachings came from this, and not from intellectual cogitations.

Thus, here is a tremendous statement made by all religions, that this human mind, at certain moments, transcends not only the limitations of the senses, but also the power of reasoning. It then comes face to face with facts which it could never have sensed, could never have reasoned out. These facts are the basis of all the religions of the world. Of course we have the right to challenge these facts, to put them to the test of reason, nevertheless, all the existing religions of the world claim for the human mind this peculiar power of transcending the limits of the senses, and the limits of reason; and this power they put forward as a statement of fact.

Apart from the consideration of the question how far these facts claimed by religions are true, we find one characteristic common to them all. They are all abstractions as contrasted with the concrete discoveries of physics, for instance; and in all the highly organized religions they take the purest form of Unit Abstraction, either in the form of an Abstracted Presence, as an Omnipresent Being, as an Abstract Personality, called God, as a Moral Law, or in the form of an Abstract Essence underlying every existence. In modern times, too, the attempts made to preach religions without appealing to the supersensuous state of the mind, have had to take up the old abstractions of the Ancients, and put different names to them as "Moral Law," the "Ideal Unity," and so forth, thus showing that these abstractions are not in the senses. None of us have yet seen an Ideal Human Being, and yet we are told to believe in an Ideal Human Being.

None of us have yet seen an ideally perfect man, and yet without that ideal we cannot progress. Thus, this one fact stands out from all these different religions, that there is an Ideal Unit Abstraction, and this is either put before us in the form of a Person, or as an Impersonal Being, or as Law, or a Presence, or an Essence. We are always struggling to raise ourselves up to that ideal. Every human being whosoever and wheresoever he may be, has an ideal of infinite power. Every human being has an ideal of infinite pleasure. Most of the works that we find around us, the activities displayed everywhere, are due to the struggle for this infinite power, or this infinite pleasure. But a few quickly discover that although they are struggling for infinite power, it is not through the senses that it can be reached. They find out very soon that that infinite pleasure is not to be got through the senses, or, in other words, the senses are too limited, and the body is too limited to express the Infinite. To manifest the Infinite through the finite is impossible, and, sooner or later, man learns to give up the attempt to express the Infinite through the finite. This giving up, this renunciation of the attempt, is the background of ethics. Renunciation is the very basis upon which ethics stand. There never was an ethical code preached which had not renunciation for its basis.

Ethics always says: "Not I, but thou." Its motto is, "Not self, but non-self." The vain ideas of individualism to which man clings when he is trying to find that Infinite Power, or that Infinite Pleasure through the senses, have to be given up, say the laws of ethics. You have to put *yourself* last, and *others* before you. The senses say, "Myself first." Ethics says, "I must hold myself last." Thus, all codes of ethics are based upon this renunciation; destruction, not construction, of the individual on the material plane. That Infinite will never find expression upon the material plane, nor is it possible or thinkable.

So, man had to give up the plane of matter, and rise to other spheres to seek a deeper expression of that Infinite. In this way the various ethical laws are being moulded, but all have that one

central idea, eternal self-abnegation. Perfect self-annihilation is the ideal of ethics. People are startled if they are asked not to think of their individualities. Everybody seems so very much afraid of losing what he calls his individuality. At the same time, the same men would declare the highest ideals of ethics to be right; never for a moment thinking that the scope, the goal, the idea of all ethics is destruction of the individual, and not the building up of the individual.

Utilitarian standards cannot explain the ethical relations of men; for, in the first place we cannot derive any ethical laws from considerations of utility. Without this supernatural sanction, as it is called, or the perception of the super-conscious, as I prefer to term it, there can be no ethics. Without this struggle towards the Infinite there can be no ideal. Any system that wants to bind men down within the limits of their own societies would not be able to find an explanation for the ethical laws of mankind. The Utilitarian wants us to give up all this struggle after the Infinite, all this going to the Supersensuous, as impracticable and absurd, and, in the same breath, asks us to take up ethics, and do good to society. Why should we do good? Doing good is a secondary consideration. We must have an ideal. Ethics itself is not the end, but the means to the end. If the end is not there why should we be ethical? Why should I do good to other men, and not injure them? If happiness be the goal of mankind, why should I not make myself happy and other's unhappy? What prevents me? In the second place, the basis of utility is too narrow. All these forms and methods are derived from society as it exists, but what right has the Utilitarian to assume that society is eternal? Society did not exist ages ago, possibly will not exist ages hence. Most probably it is one of the passing stages through which we are going towards a higher evolution, and any law that is derived from society alone cannot be eternal, cannot cover the whole ground of man's nature. At best, therefore, Utilitarian theories can only work under present social conditions. Beyond that, they have no value. But a morality, an ethical code derived

from religion and spirituality, has the whole of infinite man for its scope. It takes up the individual but its relations are to the Infinite, and it takes up society also—because society is nothing but numbers of these individuals grouped together—and applying to the individual and *his* eternal relations, it must necessarily apply to the whole of society, in whatever condition it may be at any given time. Thus we see that there is always the necessity of spiritual religion for mankind. Man cannot always think of matter, however pleasurable it may be.

It has been said that too much attention to things spiritual disturbs our practical relations in this world. As long ago as the days of the Chinese sage Confucius it was said: "Let us take care of this world, and then, when we have finished with this world, we will take care of other worlds." It is all very well that we should take care of this world and let the other go, but though too much attention to the spiritual may hurt a little our practical relations, yet too much attention to the so-called practical hurts us here and hereafter. It makes us materialistic. For man is not to regard *Nature* as his goal, but something higher than Nature.

Man is man so long as he is struggling to rise above Nature, and this nature is both internal and external. Not only does nature comprise the laws that govern the particles of matter outside us and in our bodies, but there is the more subtle nature inside us, which is, in fact, the motive power which is governing the external and the internal nature. It is good and very grand to conquer external nature, but grander still to conquer the internal nature of man. It is grand and good to know the laws that govern the stars and planets; it is infinitely grander and better to know the laws that govern the passions, the feelings, the will of mankind. This conquering of the inner man, understanding the secrets of the subtle workings that are within the human mind, and knowing its wonderful secrets, belong entirely to religion. Human nature—the ordinary human nature, I mean—wants to see big material facts. Ordinary mankind cannot understand

anything that is subtle. Well has it been said that mobs would run after a lion that could kill a thousand lambs, and never for a moment think that it is death unto the lambs, although it may be a momentary triumph for the lion, because in that the mob finds the greatest manifestation of physical strength. Thus with the ordinary run of mankind, they understand and find pleasure in everything that is external; but in every society there is a section whose pleasures are not in the senses, but beyond, and who now and then catch glimpses of something higher than matter, and want to struggle thither. And if we read the histories of nations between the lines we shall always find that the rise of a nation comes with an increase in the number of such men in society; and the fall begins when this pursuit after the Infinite, however vain utilitarians may call it, has ceased. That is to say, the mainspring of the strength of every race lies in the spirituality manifested in religion, and the death of that race will begin the day that spirituality wanes and materialism begins.

Thus, apart from the solid facts and truths that we may learn from religion, apart from the comforts that we may gain therefrom, religion itself, as a science, as a study, is the greatest and healthiest exercise that the human mind can have. This pursuit of the Infinite, this struggle to grasp the Infinite, this effort to get beyond the limitations of the senses, out of matter, as it were, and to evolve the spiritual man, instead of filling the mind with low, narrow and little ideals; this striving day and night to make the Infinite one with our being—this struggle itself is the grandest and most glorious that man can make. Some persons find the greatest pleasure in eating. We have no right to say they should not. Others find the greatest pleasure in possessing certain things. We have no right to say they should not. But they also have no right to say "no" to the man who finds his highest pleasure in spiritual thought. The lower the organization the more is the pleasure in the senses. Very few men can eat a meal with the same gusto that a dog, or a wolf can.

But all the pleasures of the dog or the wolf have gone, as it were, into the senses, into that eating. The lower types of humanity in all nations find more pleasure in the senses, while the cultured and the educated find more in thought, in philosophy, in the arts and sciences. Spiritual thought is a still higher plane. The subject being infinite, that plane is the highest, and the pleasure there is the highest for those who appreciate it. So, even on the utilitarian ground—that man is to seek for pleasure—he should cultivate religious thought, for that is the highest pleasure that exists. Thus religion as a study, seems to me to be absolutely necessary. We can see it in its effects. It is the greatest motive power that moves the human mind. No other ideal can put into us the same mass of energy as the spiritual. So far as human history goes, it is obvious to all of us that this has been the case, and its powers are not dead. I do not deny that men on simply utilitarian grounds can be very good and moral. There have been many great men in this world perfectly sound and moral and good simply on utilitarian grounds, but the world-movers, men who bring, as it were, a mass of magnetism into the world, whose spirit works in hundreds and in thousands, whose life produces a halo around them wherever they go, igniting others with a spiritual fire—such men we always find had that spiritual background. The motive power of their energy came from religion. Religion is the greatest motive power to release that infinite energy which is the birthright and nature of every man. Nothing can compare with religion there. In building up character, in making for everything that is good and great, in bringing peace to others, and peace to one's own self, religion is the highest motive power, and religion ought to be studied therefore from that standpoint. Religion must be studied on a broader basis than formerly. All narrow, limited, fighting ideas of religion have to go. All sect ideas and tribal or national ideas of religion must be given up. Each tribe or nation having its own particular God, and thinking that every other is wrong, is

superstition that should belong to the past. All such ideas must be abandoned.

As the human mind broadens, so its spiritual steps must broaden. The time has already come when a man cannot record a thought without it reaching to all corners of the earth; by merely physical means we have come into touch with the whole world—so the future religions of the world have to become as universal, as wide.

The religious ideals of the future must embrace all that exists in the world that is good and great, and, at the same time, have infinite scope for future development. All that was good in the past must be preserved and kept; and yet the doors must be open for future addition to this already existing store. Religions must also be inclusive. Religions must not look down with contempt upon people who have not the particular ideal of God which governs their special sect. In my life I have seen a great many spiritual men, a great many sensible persons, who did not believe in God at all. That is to say, not in our sense of the word. Perhaps they understood God better than we can ever do. The Personal idea of God or the Impersonal, the Infinite, the Moral Law, or the Ideal Man—these all have to come under the definition of religion. And when religions have become thus broadened, their power for good will have increased a hundred times beyond the present. Religions, having tremendous power in them, have often done more injury to the world than good, simply on account of their narrowness, and limitations.

Even at the present time we find many sects and societies, with almost the same ideas, fighting each other, because the one does not want to set forth those ideas in precisely the same way as the others. Therefore religions will have to broaden. Religious ideas will have to become universal, vast and infinite, and then alone we shall have the fullest play of religion, for the power of religion has only just begun in the world. It is sometimes said that religions are dying out, that spiritual ideas are dying out of the world. To me it seems that they have just

begun. The power of religion, broadened and purified, is going to penetrate every part of human life. So long as religion was in the hands of a chosen few, or of a body of priests, it was in the temples, it was in the churches, it was in books, in dogmas, in ceremonials, forms and rituals. When men have come to the real, universal, spiritual concept, then, and then alone, religion will become real and living; it will come into our very nature, live in every movement of the human being, it will penetrate every pore of society, and be infinitely more a power for good than it has ever been before.

What is needed is a fellow-feeling between the different types of religion, seeing that they all stand or fall together; a fellow-feeling which springs from mutual esteem and mutual respect, and not the condescending, patronizing, niggardly expression of goodwill unfortunately in vogue at the present time with many. And above all, this is needed, between types of religious expression coming from the study of mental phenomena—unfortunately even now laying exclusive claim to the name of religion—and those expressions of religion whose heads are penetrating more and more into the secrets of heaven, though their feet are clinging to earth—the so-called materialistic sciences.

To bring about this harmony both will have to make concessions, sometimes very large, nay, more, sometimes painful; but after all, each will find itself better for the sacrifice and more advanced in truth. And in the end, the knowledge which has its basis in changes in time, and that which is founded on changes in space will both meet and become one, where there is neither space nor time, where the mind cannot reach, nor the senses—the Absolute, the Infinite. the "One without a second."

III.

The Real Nature of Man.

Great is the tenacity with which man clings to the senses, yet however substantial he may think the external world in which he lives and moves, there come times in the lives of individuals and of races when, involuntarily they ask, "Is this real?" To the person who never finds a moment to question the credentials of his senses, whose every moment is occupied with some sort of sense-enjoyment—even to him death comes, and he also is compelled to ask: "Is this real?" Religion begins with this question and ends with the answer. Even in the remote past where recorded history cannot help us, in the mysterious light of mythology, back in the dim twilight of civilization, we find the same question was asked "What becomes of this? What is real?"

One of the most poetical of the Upanishads, the Katha Upanishad, begins with the inquiry: "When a man dies there is a contention. One party declares that he has gone forever, the other insists that he is still living. Which is true?" Various answers have been given. The whole sphere of metaphysics, philosophy and religion is really filled with various answers to this question. Attempts at the same time have been made to suppress it, to put a stop to this unrest of mind, which asks, "What beyond?

What is real?" But so long as death remains all these attempts at suppression will uniformly prove to be unsuccessful. We may very easily talk about seeing nothing beyond and keeping all our hopes and aspirations confined to the present moment. We may struggle hard, and perhaps everything outside may help to keep us limited within the narrow bonds of the senses. The whole world may combine to prevent us from broadening out beyond the present; yet, so long as there is death the question must come again and again, "Is death the end of everything, of all these things to which we are clinging as if they were the most real of all realities, the most substantial of all substances?" The world vanishes in a moment and is gone. Standing on the brink of a precipice beyond which is the infinite yawning chasm, every mind, however hardened, is bound to recoil, and ask, "Is this real?" The hopes of a lifetime, built little by little with all the energies of a great mind, vanish in one second. Are they real? This question will have to be answered. Time will never lessen its power. As time rolls on it adds value to itself. Then there is the desire to be happy; we run after everything to make ourselves happy, we run after the senses, go on madly careering into the external world. The young man, with whom life is successful, if you ask him, declares that it is real; he thinks it is all quite real. Perhaps the same man, growing old, and with fortune ever eluding him, will declare that it is fate. He finds at last that his desires cannot be fulfilled. Wherever he goes there is an adamantine wall beyond which he cannot pass. Every sense-activity results in a reaction. Everything is evanescent. Enjoyment, misery, luxury, wealth, power and poverty, even life itself are all evanescent.

Two positions remain to mankind. One is to believe with the Nihilists that all is nothing. We know nothing. We can never know anything either about the future, the past, or even of the present. For we must remember that he who denies the past and the future and wants to stick to the present is simply a madman. One may as well deny the father and mother and

assert the child. It would be equally logical. To deny the past and future, the present must inevitably be denied also. This is one position, that of the Nihilists. I have never seen a man who could really become a Nihilist for one minute. It is very easy to talk.

Then there is the other position, to seek for an explanation, to seek for the real, to discover in the midst of this eternally changing and evanescent world whatever is real. In this body which is an aggregation of molecules of matter, is there anything which is real? And this has been the search throughout the history of the human mind. In the very oldest times we often find glimpses of light coming into men's minds. We find man even then going a step beyond this body finding something which is not this external body, but which although very much like it, is not it, being much more complete, much more perfect, which remains even when this body is dissolved. We read in the hymns of the Rig Veda addressed to the God of Fire who is burning a dead body, "Carry him, Fire, in your arms gently, give him a perfect body, a bright body, carry him where the fathers live, where there is no more sorrow, where there is no more death." The same idea you will find present in every religion, and we get another idea with it. It is a curious fact that all religions, without one exception, hold that man is a degeneration of what he was, whether they clothe this in mythological words, or in the clear language of philosophy, or in the beautiful expressions of poetry. This is the one fact that comes out of every scripture and of every mythology, that the man that is, is a degeneration of what he was. This is the kernel of truth behind the story of Adam's fall in the Jewish scripture. This is again and again repeated in the scriptures of the Hindûs; the dream of a period which they call the age of truth, when no man died unless he wished to die; when he could keep his body as long as he liked and his mind was pure and strong. There was no death at that time, and no evil and no misery; and the present age is a corruption of that state of

perfection. Side by side with this we find the story of the deluge everywhere. That story itself is a proof that this present age is held to be a corruption of the former by every religion. It went on becoming more and more corrupt until the deluge swept away a large portion of mankind and again the ascending series began. It is going up slowly again to reach once more that early state of purity. You are all aware of the story of the deluge in the Old Testament. The same story was current among the ancient Babylonians, the Egyptians, the Chinese and the Hindûs. Manu, a great ancient sage, was praying on the banks of the Ganges when a little minnow came to him for protection and he put it into a pot of water he had before him. "What do you want?" asked Manu. The little minnow declared he was pursued by a bigger fish and wanted protection. Manu carried the little fish to his home, and in the morning it had become as big as the pot, and said, "I cannot live in this pot any longer." Manu put him in a tank, and the next day he was as big as the tank and declared he could not live there any more. So Manu had to take him to a river, and in the morning the fish filled the river. Then Manu put him in the ocean, and he declared, "Manu, I am the creator of the Universe, I have taken this form to come and warn you that I will deluge the world. You build an ark, and in it put a pair of every kind of animal, and let your family enter the ark and there will come out of the deluge my horn. Fasten the ark to it, and when the deluge subsides come down and people the earth." So the world was deluged, and Manu saved his own family and a pair of every kind of animal and seeds of every plant, and when it subsided he came and peopled the world and we are all called "man" because we are progeny of Manu.* Now human language is the attempt to express the truth that is within. A little baby whose language itself consists of imperceptible, indistinct sounds, I am fully persuaded is attempting to express the highest philosophy, only the baby has not got the organs to express it, nor the means. The difference

* Sanskrit root *man*, to think.

in the language between the highest philosophers and the utterances of babies is one of degree and not of kind. What you call the most correct, systematic, mathematical language of the present time and the hazy, mystical, mythological languages of the ancients, differ only in degree. All of them have a grand idea behind, which is, as it were, struggling to express itself, and many times behind these ancient mythologies are nuggets of truth, and many times, I am sorry to say, behind the fine, polished phrases of the modern, is arrant trash. So we need not throw overboard everything because it is clothed in mythology, because it does not fit in with the notions of Mr. So-and-So, or Mrs. So-and-So of modern times. If they laugh at religion because most religions declared that men must believe these things, because such and such a prophet has said them, they ought to laugh more at these moderns. In modern times if a man quotes a Moses, or a Buddha, or a Christ, he is laughed at; but let him give the name of a Huxley, a Tyndall, or a Darwin, and it is swallowed without salt. "Huxley has said it," that is enough for many. We are free from superstitions indeed! That was a religious superstition, and this is a scientific superstition; only in and through that superstition came life-giving lines of spirituality; in and through this modern superstition come lust and greed. That superstition was worship of God, and this superstition is worship of filthy lucre, of fame or power. That is the difference.

To turn back to our mythology, behind all these stories we find one idea standing supreme—that man is a degeneration of what he was. Coming to the present times, modern research seems to repudiate this position absolutely. Evolutionists seem to entirely contradict this assertion. According to them man is the evolution of the mollusc, and therefore what this mythology states cannot be true. There is in India, however, a mythology which is able to reconcile both these positions. The Indian mythology has a theory of cycles, that all progression is in the form of waves. Every wave is attended by a fall, and that

by a rise the next moment, that by a fall in the next, and again another rise. The motion is in cycles. Certainly it is true even on the grounds of modern research, that man cannot be simply an evolution. Every evolution presupposes an involution. The modern scientific man will tell you that you can only get the amount of energy out of a machine which you put into it before. Something cannot be produced out of nothing. If man is an evolution of the mollusc, then the perfect man, the Buddha man, the Christ man, was involved in the mollusc. If it is not so, whence come these gigantic personalities? Something cannot come out of nothing. Thus we are in the position of reconciling the scriptures with modern light. That energy which manifests itself slowly through various stages until it becomes the perfect man cannot come out of nothing. It existed somewhere, and if the mollusc, or the protoplasm, is the first point to which you can trace it, that protoplasm, somehow or other, must have contained the energy. There is a great modern discussion going on as to whether this aggregate of materials we call the body is the cause of manifestation of the force we call the soul and thought, etc., or whether it is the thought that manifests this body. The religions of the world of course hold that the force called thought manifests the body, and not the reverse. There are schools of modern people who hold that what we call thought is simply the outcome of the adjustment of the parts of the machine which we call body. Taking the second position, that the soul or the mass of the thought, or however you may call it, is the outcome of this machine, the outcome of the chemical and physical combinations of matter making up the body and brain, the question remains unanswered. What makes the body? What force combines all these molecules into the body form? What force is there which takes up material from the mass of matter around and forms my body one way, another body another way, and so on? What makes these infinite distinctions? To say that the force called soul is the outcome of the combinations of the molecules of the body is putting the

cart before the horse. How did the combinations come: where was the force to make them? If you say some other force was the cause of these combinations and that soul was the outcome of that matter, and that soul—which combined a certain mass of matter—was itself the result of the combinations, it is no answer. That theory ought to be taken which explains most of the facts, if not all, and without contradicting other existing theories. The force which takes up the matter and forms the body is the same which manifests through that body, and this is more logical. To say therefore that the thought-forces manifested by the body are the outcome of the arrangement of molecules and have no existence at all, has no meaning, neither can force evolve out of matter. It is rather more possible to demonstrate that what we call matter does not exist at all. It is only a certain state of force. Solidity, hardness, or anything, can be proved to be the result of motion. Increase of vibration will make things solid. A mass of air vibrated at a tremendous rate would become as solid as a table. A thread of a spider's web moved at almost infinite velocity would be as strong as an iron chain, would cut through an oak tree, such force would be given to it by motion. Looking at it that way it would be rather easier to prove that what we call matter and so on does not exist. But the other way cannot be proved.

What is this force which is manifesting itself through the body? It is obvious to all of us, whatever that force be, that it is taking particles up, as it were, and manipulating forms out of them—the human body. None other comes here to manipulate bodies for you and me. I never saw anybody eat food for me. I have to assimilate it, manufacture blood and bones and everything out of that food. What is this mysterious force? Ideas about the future and about the past seem to be terrifying to man. To many they seem to be mere speculation. We will take the present theme. What is this force now which is working through us? We have seen how in old times in all the ancient scriptures this power, this manifestation of power, was

thought to be a bright substance having a body like this body, and which remains even after this body falls. Later on, however, we find a higher idea coming even—that this body does not represent the force. Whatsoever has form must be the result of combinations of particles and requires something else behind it to move it. If this body requires something which is not the body to manipulate it, the bright body, by the same necessity, will also require something other than itself to manipulate it. So that something was called the soul, the Âtman, in Sanskrit. It was the Âtman which through the bright body, as it were, worked on the gross body outside. The bright body is considered as the receptacle of the mind, and the Âtman is beyond that. It is not the mind even, it operates the mind, and through the mind the body. You have an Âtman, I have another, each one of us has a separate Âtman, and a separate fine body, and through that we work on the gross external body. Questions were then asked about this Âtman, about its nature. What is this Âtman, this soul of man which is neither a body nor a mind? Great discussions followed. Speculations came, various shades of philosophic inquiry came into existence, and I will try to place before you some of the conclusions that have been reached about this Âtman. The different philosophies seem to agree that this Âtman, whatever it be, has neither form nor shape, and that which has neither form nor shape must be omnipresent. Time begins with mind, space also is in the mind. Causation cannot stand without time. Without the idea of succession there cannot be any idea of causation. Time, space, and causation, therefore, are in the mind, and as this Âtman is beyond the mind and formless it must be beyond time, beyond space, and beyond causation. Now if it is beyond time, space and causation, it must be infinite. Then comes the highest speculation in our philosophy. The infinite cannot be two. If the soul be infinite there can be only one soul, and all these ideas of various souls—you having one soul, and I having another, and so forth—are not real. The real man therefore is one and

infinite, the omnipresent spirit. And the apparent man is only a limitation of that real man. In that sense all these mythologies are true, that the apparent man, however great he may be, is only a dim reflection of the real man which is beyond. The real man, the spirit, being beyond cause and effect, not bound by time and space, must therefore be free. He was never bound, and could not be bound. The apparent man, the reflection, is limited by time, space and causation, and he is therefore bound. Or in the language of some of our philosophers, he appears to be bound, but really is not. This is the reality in our souls, this omnipresence, this spiritual nature, this infinity, which we are already. Every soul is infinite, therefore there is no question of birth and death. Some children were being examined. The examiner put them rather hard questions, and among them was this question: "Why does not the earth fall?" He wanted to evoke answers about gravitation and so forth. Most of the children could not answer at all; a few answered that it was gravitation or something. One bright little girl answered it by putting another question: "Where should it fall?" The question is nonsense. Where should the earth fall? There is no falling or rising for the earth. In infinite space there is no up or down; that is only in the relative. Where is going or coming for the infinite? Whence should it come and whither should it go? When people refuse to think of the past, or future, or what is going to become of them—when they give up the ideas of body, because being limited, the body comes and goes—then they have risen to a higher ideal. The body is not the real man, neither is the mind, for the mind waxes and wanes. It is the spirit beyond which alone can live forever. The body and mind are continually changing. These are the names of series of changeful phenomena, rivers where every particle of water is in a constant state of flux; yet we recognize the series as the same river. Every particle in this body is continually changing; no one has the same body for several minutes together. Yet a sort of impression left in the mind makes us call it the same. So with the mind, one moment

happy, another moment unhappy; one moment strong, another weak. An ever-changing whirlpool. That cannot be the spirit, for spirit is infinite. Change can only be in the limited. To say that the infinite changes in any way is absurd; it cannot be. You can move and I can move as bodies; every particle in this universe is in a constant state of flux, but taking the universe as a unit, as one whole, it cannot move, it cannot change. Motion is always a relative thing. I move only in relation to something else. Any particle in this universe can change in relation to any other particle, but the whole universe as one—in relation to what will that move? There is nothing beside it. So this infinite unit is unchangeable, immovable, absolute, and this is the Real Man. Our reality, therefore, consists in the Universal, and not in the limited. These are old delusions, however comfortable they are, to think that we are little limited beings, constantly changing. People are frightened when they are told that they are Universal Being, everywhere present. Through everything you work,through every foot you move, through every lip you talk, through every breath you breathe. People are frightened when they are told this. They will again and again ask you if they are not going to lose their individuality. What is any man's individuality? I should be glad to see it.

A little baby has no moustache; when he grows older he has a moustache and beard. His individuality is lost if it is in the body. If I lose one eye, or if I lose one of my hands my individuality will be lost if it is in the body. A drunkard should not give up drinking because he would lose his individuality. A thief need not be a good man because he would therefore lose his individuality. No man ought to change his habits for fear of this. There is no individuality except in the Infinite. That is the only condition which does not change. Everything else is in a constant state of flux. Neither can individuality be in memory. Suppose I receive a blow on the head and forget all about my past; then I have lost all my individuality; I am gone. I do not remember two or three years of my childhood, and if memory and existence are

one, then whatever I forget is gone. That part of my life which I do not remember I did not live. That is a very narrow idea of individuality. We are not individuals yet. We are struggling towards individuality and that is the Infinite; that is the real nature of man. He alone lives whose life is in the whole universe, and the more we concentrate our lives on little limited things the faster are we going towards death. That moment alone we have lived when our lives were in the universe, in others; and all those minutes which we concentrated upon this little life was death, simply death, and that is why the fear of death comes. The fear of death can only be conquered when man realizes that so long as there is one life in this universe he is living. When he can say: "I am in everything, in every body; I am in all lives, I am the universe, this whole universe is my body. How can I die so long as one particle remains? Who says I will die?" then alone comes the state of fearlessness. To talk of immortality in little constantly changing things is ridiculous. Says an old Sanskrit philosopher: It is only the spirit that is the individual because it is infinite; no infinity can be divided; infinity cannot be broken into pieces. It is the same one, undivided unit forever, and this is the individual man, the Real Man. The apparent man is merely a struggle to express, to manifest this individuality, which is beyond, and that evolution is not in the spirit. These changes which are going on, the wicked becoming good, the animal becoming man, take it whatever way you like, are not in the spirit. Evolution of nature and manifestation of spirit. Suppose here is a screen hiding you from me, and there is a small hole in the screen, and through that I can just see some of the faces before me, just a few faces. Now suppose this hole begins to grow larger and larger. As the hole goes on becoming larger and larger, more and more of the scene before me reveals itself, and when the hole has become identified with the screen I stand face to face with you. You did not change at all in this case, you were where you always were. It was the hole that was evolving and you were manifesting yourself. So it is with the

spirit. You are already free and perfect. No perfection is going to be attained. You are that already—free and perfect. What are all these ideas of religion and God and searching for the hereafter? Why does man go to look for a God? Why in every nation, in every state of society did man want a perfect ideal somewhere, either in man, in God, or anywhere else? Because that idea is in you. It is your own heart beating and you did not know, you were mistaking it for something external. It is the God within your own self that is impelling you to seek for Him, to realize Him, and after long search here and there, in temples and in churches, in earths, in heavens, and in all various ways, at last you come back, complete the circle from where you started, back to your own soul and find that He for whom you have been seeking all over the world, for whom you have been weeping and praying in churches and temples, on whom you were looking as the mystery of all mysteries shrouded behind the clouds, He nearest of the near, your own Self, the reality of your own life, your body and your soul. That is your own nature, the real nature of man. Assert it, manifest it. You are pure already. You are not to become perfect, you are that already. This whole of nature is like that screen which was hiding the reality beyond. Every good thought that you think or act upon is simply tearing the veil, as it were, and the purity, the Infinity, the God behind, manifests itself. This is the whole history of man. Finer and finer becomes the veil, more and more of the light behind shines by its own nature, for it is its nature to shine. It cannot be known; in vain we try to know it. Were it knowable, it would not be what it is, for it is the Eternal Subject: knowledge is a limitation, knowledge is objectifying. He is the eternal subject of everything, the eternal witness in this universe, your own Self. Knowledge is, as it were, a lower step, a degeneration. We are that Eternal Subject already; how to know it? That is the real nature of every man and he is struggling to express it in various ways; else why are there so many ethical codes? Where is the explanation of all ethics? One idea stands out as the centre in all ethics, expressed

in various forms; doing good to others. The guiding motive of mankind is charity towards men, charity towards all animals. But these are all various expressions of that eternal truth that "I am the universe; this universe is one." Else where is the reason? Why shall I do good to my fellow men? Why should I do good to others? What compels me? It is this sympathy, this feeling the sameness everywhere. The hardest hearts feel sympathy to other beings sometimes. Even the man who gets frightened if he is told that this assumed individuality is really a delusion, that it is ignoble to try to cling to this apparent individuality, that very man will tell you that extreme self-abnegation is the centre of all morality; and what is perfect self-abnegation? What remains? Self-abnegation means the abnegation of this apparent self, the abnegation of all selfishness. This idea of "me" and "mine"—*ahankâra* and *mama*—is the result of past superstition, and the more this present self rolls away, the more the Real Self becomes manifest in its full glory. This is real self-abnegation, the centre, the basis, the gist of all moral teaching, and whether men know it or not, the whole world is slowly going towards that, practising that more or less. Only the vast majority of mankind do it unconsciously. Let them do it consciously. Let them make the sacrifice knowing that this is not the real self; this is nothing but a limitation. One glimpse of that Infinite Reality which is behind, one spark of that Infinite Fire that is the All, represents the present man, but that Infinite is his true nature.

What is the utility, the effect, the result of this knowledge? In these days we have to measure everything by utility. That is to say generally, by how many pounds, shillings and pence it represents. What right has a person to ask that truth should be judged by the standard of utility or money? Suppose there is no utility, will it be less truth? Utility is not the test of truth. Nevertheless, there is the highest utility in this. Happiness, we see, is what every one is seeking for, but the majority seek it in things which are evanescent, and which are not real. No

happiness was ever found in the senses. There never was a person who found happiness in the senses, or in enjoyments of the senses. Happiness is only found in the spirit. Therefore the highest utility to mankind is to find this happiness in the spirit. The next point is, that ignorance is the great mother of all misery, and this is the fundamental ignorance, to think that the Infinite weeps and cries that he is finite, and this is the basis of all ignorance, that we, the immortal, the ever pure, the perfect spirit, think that we are little minds, that we are little bodies; this is the mother of all selfishness. As soon as I am a little body I want to preserve it, to protect it, to keep it nice, at the expense of other bodies; you and I have become separate. As soon as this idea of separation comes, it opens the door to all mischief and leads to all misery. This is the utility, that if a very small fractional part of the human beings living to-day can put aside this idea of selfishness and narrowness and littleness, this earth will become a paradise to-morrow, but with machines and improvements of material knowledge it will never come. These only increase misery, as oil poured on fire increases the flame all the more. Without the knowledge of spirit, every bit of material knowledge is only adding fuel to fire, only giving into the hands of selfish man one more instrument to take what belongs to others, to live upon the life of others, instead of giving up his life for others.

Is it practical, is another question. Can it be practised in modern society. *Truth does not pay homage to any society, modern or ancient. Society has to pay homage to Truth, or die.* Societies and all beings are moulded upon truth, and truth has not to adjust itself to society. If such noble truth as unselfishness cannot be practised in society, better give up society and go into forests. That is the daring man. There are two sorts of courage. One is the courage to jump at the mouth of a cannon. Tigers, in that case, have been braver than men and wolves also. But there is also the courage of spiritual boldness. An invading Emperor went to India. His teacher told him to go and see some

of those sages of India. After a long search he found a very old man sitting on a block of stone. The Emperor talked with him a little and became very much pleased with the conversation of the man. He asked the sage to go with him to his country. "No, I am quite satisfied with my forest here." Said the Emperor, "I will give you money, position, wealth. I am the Emperor of the world." "No," replied the man, "I don't care for those things." The Emperor replied, "If you do not go I will kill you." The man smiled serenely. "That is the most foolish thing you ever said, Emperor. You cannot kill me. Me the sun cannot dry, neither fire can burn, neither instrument kill, for I am the birthless, the deathless, the omnipotent, omnipresent spirit, ever living." That is another boldness. In the Mutiny of 1857 there was a great Swâmi, a very great soul. A Mahommedan mutineer stabbed him and nearly killed him. The Hindu mutineers brought the Mahommedan to the Swâmi and offered to kill him. But the Swâmi turned and said: "Yet, brother, thou art He, thou art He!" and expired. That is another bravery. What is it to talk of the bravery of your muscles, of the superiority of your Western institutions, if you cannot make a truth square with your society, if you cannot build up a society into which the highest truth will fit? What is this boastful talk about your grandeur and greatness, if you above all things stand up and say, "This kind of courage is not practical." Is nothing practical, but pounds, shillings, and pence? If so, why the boast of your society? *That society is the greatest where the highest truths become practical.* That is my opinion, and if society is not fit for the highest truths, make it fit. Make it if you can, and the sooner you do so, the better. Stand up, men and women, in the spirit, dare to believe in the truth, dare to practise the truth. The world requires a few hundred bold men and women. It is very hard to be bold. In that animal boldness, the tigers can do better. Wolves have it naturally. Even the ants are better than all other animals. What use to talk of this physical boldness! Practice that boldness which does not quake before death, which welcomes death, which stands there and

knows it is the spirit and in the whole universe, no arms can kill it, not all the lightnings can kill it. Not all the fire in the universe can burn it. It dares know the truth and show the truth in life. This is the free man, this is the real soul. "This Âtman is first to be heard, then thought about, and then meditated upon."

There is a great tendency in modern times to talk too much of works and decry all thought. Doing is very good, but even that comes from thinking. Little manifestations of energy which have originated in thought are escaping through the muscles and are called work. Where there is no thought, there will be no work. Fill the brain, therefore, with high thoughts, highest ideals, place them day and night before you, and out of that will come great work. Talk not about impurity, but tell the mind we are pure. We have hypnotized ourselves into this thought that we are little, that we are born and that we are going to die, and into living in a constant state of fear.

There was a lioness, heavy with young, going about in search of prey, and there was a flock of sheep, and the lioness jumped upon the flock. She died in the attempt and a little baby lion was born, motherless. It was taken care of by the sheep and the sheep brought it up and it grew with the sheep, lived on grass like the sheep, bleated like the sheep, and although it became a big full-grown lion, to all intents and purposes it thought it was a sheep. In course of time another big lion came in search of prey, and what was its astonishment to find that in the midst of this flock was this lion flying like the sheep at the approach of danger. He tried to get near to teach it that it was not a sheep, but a lion, but at the very approach of the other lion the sheep fled, and with it the sheep-lion. But the other lion was rather kind, he watched, and one day found the big sheep-lion sleeping. He jumped on it and said, "You are a lion." "I am a sheep," cried the other lion. He would not believe, but bleated. The lion dragged him towards a lake and said, "Look there, there is my reflection and yours." Then came the comparison. He looked at this lion and then at his own reflection, and in

a moment came the idea that he was a lion. The lion roared, the bleating was gone. You are the lions, you are souls, pure, infinite and perfect. The might of the universe is in you. "Why weepest thou, my friend? There is neither birth nor death for thee. Why weepest thou? There is no disease nor misery for thee, but thou art like the infinite sky, clouds of various colors come over it, play for a moment, then vanish. It is the same eternal blue." Why do we see wickedness? There was a stump of a tree in the dark at night. A thief came that way and said, "That is a policeman." A young man waiting for his beloved came that way and thought that was his sweetheart. A child who had been told ghost stories came out and began to shriek that it was a ghost. But it was the stump of a tree. We see the world as we are. Put on the table a bag of gold and let a baby be here. Let a thief come and take the gold. Would the baby know it was stolen? That which we have inside we see outside. The baby has no thief inside and sees no thief outside. So with all knowledge. Do not talk of the wickedness of the world and all its sins. Weep that you are bound to see wickedness yet. Weep that you are bound to see sin everywhere, and if you want to help the world do not condemn it. Do not weaken it all the more. For what is sin and what is misery, and what are all these, but the results of weakness? The world has been made weaker and weaker every day by such teachings. Men are taught from childhood that they are weak and are sinners. Teach them that they are all glorious children of immortality, even those who are the weakest in manifestation. Let positive, strong, helpful thought, enter into their brains from very childhood and not weakening and paralyzing thought. Lay yourselves open to those thoughts. Tell your own minds "I am He, I am He." Let it ring day and night in your minds like a song, and at the point of death declare: "I am He." That is the truth, the infinite strength of the world is yours. Drive out the superstition that has covered your minds. Let us be brave. Know the truth and practise the truth. The goal

may be distant, but awake, arise, and stop not till that goal is reached.

IV.

Mâyâ and Illusion.

Almost all of you have heard of the word *Mâyâ*. Generally it is used, though I am afraid very wrongly, to denote illusion, or delusion, or some such thing, but as the theory of *Mâyâ* forms, as it were, one of the pillars upon which the Vedânta rests, it is necessary that it should be properly understood, and I ask a little patience of you, for there is great danger of being misunderstood in expounding the theory of *mâyâ*. The oldest idea of *mâyâ* that we can find in Vedic literature is where this word is used in the sense of delusion, but then the real theory had not been reached. We find such passages as "Indra through his *mâyâ* assumed various forms." Here it is true the word *mâyâ* means something like magic. So we find various other passages, always taking the same meaning. The word *mâyâ* then drops out of sight altogether. In the meanwhile the idea is developing. Later the question is raised, why cannot we know the secret of the Universe, and the answer given is very significant. "Because we talk in vain, and because we are satisfied with the things of the senses, and because we are running after desires; therefore we, as it were, cover this reality with a mist." Here the word *mâyâ* is not used at all, but we get one idea, that the cause of our ignorance is a

kind of mist that has come between us and the truth. Much later on, in one of the latest Upanishads, we find the word *mâyâ*, reappearing, but by this time a good deal of transformation has been worked upon it, a mass of new meaning has by this time attached itself to the word. Theories have been propounded and repeated; others have been taken up, until at last the idea of *mâyâ* has become a fixed quantity. We read in the *Svetaśvatara* Upanishad "Know nature to be *mâyâ* and the mind, the ruler of this *mâyâ* is the Lord Himself." Coming to our philosophers, we find that this word *mâyâ* has been manipulated in various fashions, until we come to the great Śankarâcharya. The theory of *mâyâ* was manipulated a little by the Buddhists, too, but in their hands it became very much like what is called Idealism, and that is the meaning that is now generally given to the word *mâyâ*. When the Hindu says the world is *mâyâ*, at once people get the idea that the world is an illusion. This interpretation has some basis, as coming through the Buddhistic philosophers, because there was one section of them who did not believe in the external world at all. But the *mâyâ* of the Vedânta, in its last developed form, is neither idealism nor realism, nor is it theory. It is a simple statement of facts—what we are, and what we see around us. As I have told you before, the minds of the people from whom the Vedas came were intent upon following principles, discovering principles. They had no time to work upon details, or to wait for them; they wanted to go deep into the heart of things. Something beyond was calling them, as it were, and they could not wait. We find that, scattered all through the Upanishads and other books the details of subjects which we now call modern sciences, are often very erroneous, but, at the same time, their principles are correct. For instance, the idea of ether, which is one of the latest theories of modern science, is to be found in our ancient literature in forms much more developed than is the modern scientific theory of ether to-day; but it was in principle; when they tried to demonstrate the workings of that principle, they made many mistakes. The

theory of the all-pervading life principle, of which all life in this universe is but a differing manifestation, was understood in Vedic times; it is found in the *Brahmanas*. There is a long hymn in the *Samhita* in praise of *Prâna*, of which all life is but a manifestation. By the bye, it may interest some of you to know that there are in the Vedic philosophy theories about the origin of life on this earth very similar to those which have been advanced by some modern European scientists. You, of course, all know that there is a theory that life came from other planets. It is a settled doctrine with some Vedic philosophers that life comes in this way from the moon.

Coming to the principles, we find these Vedic thinkers very courageous and wonderfully bold in propounding large and generalized theories. The answer which they gave as a solution of the mystery of this Universe from the external world was a general one. The detailed workings of modern science do not bring the question one step nearer to solution, because the principles have failed. If the theory of ether failed in ancient times to give a solution of the mystery of the Universe, working out the details of that ether theory will not bring us much nearer to the truth. If the theory of all-pervading life failed as a theory of this Universe, it would not mean anything more if worked out in detail, for the details do not change the principle of the Universe. What I mean is, that in their inquiry into the principle, the Hindu thinkers were as bold, and in some cases much bolder, than the moderns. They made some of the grandest generalizations that have yet been reached, and some still remain in India as theories, which modern science has yet to get even as theories. For instance, they not only arrived at the ether theory, but went beyond and classified mind also, as a still more rarefied ether. Beyond that they found a still more rarefied ether. Yet there is no solution, it does not answer the problem. No amount of knowledge of the external world would answer the problem. We find here we were just beginning to know a little; wait a few thousand years and we shall get the

solution. "No," says the Vedantist, for he has proved beyond all doubt that the mind is limited; that it cannot go beyond certain limits; we cannot go beyond time, space and the law of causation. As no man can jump out of his own self, so no man can go beyond the limits that have been put upon us by the laws of time and space. Every attempt to solve the law of causation, time and space, will be futile, because the very attempt would have to be made by taking for granted the existence of these three. It cannot be. What form does the statement of the existence of the world take then? "This world has no existence." What is meant thereby? That it has no existence-absolute. It exists only as relative to my mind, to yours, and to the minds of everybody else. We see this world with the five senses. If we had another sense, we would see in it something else. If we had still another sense, it would appear as something yet different. It has, therefore, no real existence; that unchangeable, immovable, infinite existence it has not. Nor can it be called non-existence, seeing that it exists, and we have to work in and through it. It is a mixture of existence and non-existence.

Coming from abstractions to the common everyday details of our lives, we find that our whole life is a mixture of this contradiction of existence and nonexistence. There is this contradiction in knowledge. It seems that man can know everything, if he only wants to know; but before he has gone more than a few steps he finds an adamantine wall which he cannot move. All his work is in a circle, and he cannot go beyond that circle. The problems which are nearest and dearest to him, are impelling him and calling on him day and night for a solution, but he cannot solve them, because he cannot go beyond his intellect. And yet the desire is implanted strongly in him. Still we know that the only good is to be obtained by controlling and checking these impulses. With every breath, every impulse of our heart asks us to be selfish. At the same time, there is some power beyond us which says that it is unselfishness alone which is good. Every child is a born optimist; he is dreaming

golden dreams. In youth he becomes still more optimistic. It is hard for a young man to believe that there is such a thing as death, such a thing as defeat or degradation. Old age comes, and life is a mass of ruin. Dreams have vanished into air, and the old man has become a pessimist. Thus we are going on, from one extreme to the other, buffeted by Nature, without hope, without limit, without knowing the bounds, without knowing where we are going. It reminds me of a celebrated song written in the *Lalita Vistara*, in the biography of Buddha. Buddha was born, says the book, as the saviour of mankind, but he forgot himself in the luxuries of his palace, and some angels came to sing a song to rouse him up, and the burden of the whole song is, we are floating down this river, continually changing, with no stop and no rest. So are all our lives, going on and on without knowing any rest. What are we to do? The man who has enough to eat and drink is an optimist, and he avoids all mention of misery, for it frightens him. Tell not to him the sorrows and the sufferings of the world; go to him and tell that it is all good. "Yes, I am safe," says he; "look at me, I have a nice house to live in. I do not care for cold; therefore do not bring these horrid pictures before me." But, on the other hand, there are others dying of cold and hunger. Go and teach them that it is all good and they will refuse to believe you. There may be a man who has suffered tremendously in this life, and he will not hear of anything joyful, of anything beautiful, of anything that is good. "Frighten everybody," says he; "why should it be that anybody should laugh while I am weeping? I must make them all weep with me, for I am miserable; that is my only consolation." Thus we are going on, between optimism and pessimism. Then there is the tremendous fact of death. The whole world is going to death; everything is dying. All our progress, our vanities, our reforms, our luxuries, our knowledge have that one end—death. That is all that is certain. Cities come and go, empires rise and fall, planets break into pieces and crumble into dust, to be blown about by the atmospheres of other planets. Thus it is

going on from time without beginning. What is the goal? Death is the goal of everything. Death is the goal of life, of beauty, of power, of wealth, of virtue, too. Saints die and sinners die, kings die and beggars die. They are all going to death, and yet this tremendous clinging on to life exists. Somehow, we do not know why, we have to cling on to life; we cannot give it up. And this is *mâyâ!*

The mother is nursing a child with great care; all her soul, her life, is in that child. The child grows, becomes a man, and perchance becomes a blackguard and a brute, kicks her and beats her every day; and yet the mother clings on to the child, and when her reason awakes, she covers it up with the idea of love. She little thinks it is not love, it is something which has got hold of her nerves, she cannot shake it off; however she may try, she cannot shake off the bondage she has—and this is *mâyâ!* We are all after the golden fleece. Every one of us thinks that this will be ours, but very few of them are in the world. Every reasonable man sees that the chance of getting it is perhaps one in twenty millions, yet every one must struggle for it, and the majority never get anything. And this is *mâyâ!* Death is stalking day and night over this earth of ours, but at the same time we always believe that we shall live eternally. A question was once asked of King Yudhisthira, "What is the most wonderful thing on this earth?" And the King replied, "Every day people are dying around us, and yet men think they will never die." And this is *mâyâ!* This tremendous contradiction, pleasure succeeding pain, and pain pleasure, seems quite natural to us. A reformer arises and wants to remedy the evils that are existing in a certain nation; and before they have been remedied a thousand other evils have arisen in another place. It is an old house that is falling; patch it up in one place, the ruin extends to another corner. In India our reformers cry and preach against the evils which enforced widowhood brings to Indian women. In the West non-marriage is the great evil. Help the unmarried on one side; they are suffering. Help the widows on the other;

they are suffering. Like the old rheumatism in the body, drive it from the head and it goes to the body, drive it from there and it goes to the feet. Some people become richer than others; learning, and wealth, and culture become their exclusive possession. Reformers cry that these treasures should not be in the hands of a select few; that they should be distributed, that all ought to share them. More happiness might possibly be brought to the masses in the sense of physical happiness, but, perhaps, as culture comes, this physical happiness vanishes. Which way shall we go, for the knowledge of happiness brings the knowledge of unhappiness? The least bit of material prosperity that we enjoy is elsewhere causing the same amount of misery. This is the state of things. The young, perhaps, do not see it clearly, but those who have lived long enough and those who have struggled enough will understand it. And this is *mâyâ!* These things are going on day and night, and to find a solution of this problem would be impossible. Why should it be thus? This is an impossible question to answer, because the question cannot be logically formulated. There is neither how nor why in this. We must grasp it before we can answer it; we must know what it is before we can answer. But we cannot make it steady one moment, it eludes our grasp every minute. We are like blind machines. We struggle to find a solution of a problem that incessantly changes; we have to do this, we cannot help ourselves. And this too is *mâyâ!* I stand up and lecture to you, and you sit and listen; we cannot help it. And you will go home, and some of you may have learned a little, while, perhaps, others will think this man has talked nonsense. I will go home thinking I have been lecturing. And this is *mâyâ!*

Mâyâ, is a statement of the facts of this Universe, of how it is going on. People generally get frightened when these things are told to them. Bold we must be. Hiding facts is not the way to find a remedy. As the hare, you all know, hunted down by dogs, puts its head down and thinks itself safe, so, when we run into optimism or pessimism, we are doing just

like the hare, but that is not a remedy. On all sides there are objections and these objections, you may remark, are generally from people who possess more of the good things of life, or of enjoyments. In this country (England) it is very difficult to become a pessimist. Every one tells me how wonderfully the world is going on, how progressive, but what he himself is, is his own world. Old questions arise; Christianity must be the only true religion of the world, because Christian nations are prosperous. But that assertion contradicts itself, because the prosperity of the Christian nations depends on the misfortune of non-Christian nations. There must be some to prey upon. Suppose the whole world were to become Christian, then the Christian nations would become poor, because there would be no non-Christian nations for them to prey upon. Thus the argument would kill itself. Animals are living upon the plants, men upon animals, and worst of all upon each other, the strong upon the weak; this is going on everywhere, and this is *mâyâ!* What solution do you apply to this? We hear every day of such and such explanations, and are told that in the long run it will be all good. Suppose it be possible—which is very much to be doubted—but let us take it for granted, why should there be this diabolical way of doing good? Why cannot good be done through good instead of through these diabolical methods? The descendants of the human beings of to-day will be happy; but why must there be all this suffering so now? This is *mâyâ*; there is no solution to it.

Again, we often hear that it is one of the features of evolution that it eliminates evil, and this evil being continually eliminated from the world, at last there will remain only good and good alone. That is very nice to hear, and it panders to our vanities, at least with those of us who have enough of this world's goods, who have not a hard struggle to face every day, and are not being crushed under the wheels of this so-called evolution. It is very good and comforting, indeed, to such fortunate ones. The common herds may suffer, but they do not care; let them

die, they are of no consequence. Very good, yet this argument is fallacious from beginning to end. It takes for granted, in the first place, that manifested good and evil in this world are certain quantities. In the second place, it makes a still worse assumption, that the amount of good is an increasing quantity, and the amount of evil is a decreasing quantity. So, if evil is being eliminated in this way by what they call evolution, there will come a time when this evil will be eliminated and what remains will be all good. Very easy to say, but can it be proved that evil is a lessening quantity? Is it not increasing all the time? Take the man who lives in a forest, who does not know even how to cultivate the mind, cannot read a book, has not heard of such a thing as writing. Run a bayonet through that man and take it out, and soon he is all right again, while we, who are more cultured, get scratched in the streets and die. Machines are making things cheap, making for progress and evolution, but are crushing down millions, that one may become rich, making one richer than others, and thousands at the same time poorer and poorer, making slaves of whole masses of human beings. That way it is going on. The animal man has enjoyments only in the senses. If he does not get enough to eat, he is miserable, or if something happens to his body, he is miserable. In the senses, both his misery and his happiness begin and end. As soon as this man progresses, as soon as the horizon of his happiness increases, his horizon of unhappiness increases proportionately. The man in the forest does not know what it is to be jealous, to be in the Law Courts, to pay taxes regularly, what it is to be blamed by society, to be watched day and night by the most tremendous tyranny that human diabolism ever invented, prying into the secrets of every human heart. He does not know how man becomes a thousand times more diabolical than any other animal, with all his vain knowledge, and with all his pride. Thus it is that, as we emerge out of the senses we develop higher powers of enjoyment, and, at the same time, we have to develop higher powers of suffering, too. The nerves, on the

other hand, are becoming finer and capable of suffering more. Often, in every society, we find that the ignorant, common man, if he is abused, does not feel much, but he feels a good thrashing. But the gentleman cannot hear a single word of abuse, he has become so finely nerved. Misery has increased with his susceptibility to happiness. This does not go much to prove the philosopher's case. As we increase our power to be happy, we are always increasing our power to suffer, and in my humble opinion, if we advance in our power to become happy in arithmetical progression, we shall progress, on the other hand, in the power to become miserable in geometrical progression. We who are progressing know that the more we progress the more avenues are opened to pain as well as to pleasure. And this is *mâyâ!*

Thus we find that *mâyâ* is not a theory for the explanation of the world; it is simply a statement of facts as they exist. The very basis of our being is contradiction, everywhere we have to move through this tremendous contradiction, that wherever there is good there must also be evil, and wherever there is evil there must be some good, wherever there is life death must follow it as its shadow, and every one who smiles will have to weep, and whoever weeps must smile also. Nor can this state of things be remedied. We may verily imagine that there will be a place where there will be only good, and no evil, that there will be places where we shall only smile and never weep. Such a thing is impossible in the very nature of things, for the conditions will be the same. Wherever there is the power of producing a smile in us, there lurks the power of producing tears in our eyes. Wherever there is the power of producing happiness in us, there lurks somewhere the power of making us miserable.

Thus the Vedânta philosophy is neither optimistic nor pessimistic. It voices both these views and takes things as they are; it admits that this world is a mixture of good and evil, happiness and misery; and that to increase the one, of necessity must increase the other. There will never be a good

world, because the very idea is a contradiction in terms; nor can there be a bad world. The great secret revealed by this analysis is this, that good and bad ire not two cut-and-dried, separate existences. There is not one thing in this world of ours which you can label as good, and good alone, and there is not one thing in the universe which you can label as bad, and bad alone. The very same phenomenon which is appearing to be good now, may appear to be bad to-morrow. The same thing which is producing misery in one, may produce happiness in another. The fire that burns the child may cook a good meal for a starving man. The same nerves that carry the sensations of misery carry also the sensations of happiness. The only way to stop evil, therefore, is to stop the good also; there is no other way that is sure. To stop death, we shall have to stop life also. Life without death, and happiness without misery, are contradictions, and neither can be found alone, because each of them is but a different manifestation of the same thing. What I thought to be good yesterday, I do not think to be good now. In all my life, when I look back upon it, and see what were my ideals at different times, I find this to be so. At one time my ideal was to drive a strong pair of horses. I do not hold that ideal now. At another time, when I was a little child, I thought if I could make a certain kind of sweetmeat I should be perfectly happy. At another time I imagined that I should be entirely satisfied if I had a wife and children and plenty of money. To-day, I laugh at all these ideals as mere childish nonsense. The Vedânta says, there must come a time when we look back and laugh at these ideals of ours which make us afraid of giving up our individuality. Each one wants to keep this body and not give it up, and our idea is that if we can keep the body for an indefinite time we shall be very happy, but there will come a time when we shall laugh at that too. Now, if such be the state of things, we are in a state of helpless contradiction, neither existence, nor non-existence, but a mixture of them both; neither misery, nor happiness, but a mixture of them both. What, then, is the use of

Vedânta, and all other philosophies and religions? And, above all, what is the use of doing good work? This is the question that comes to the mind. If this be the truth, that whenever you try to do good the same evil remains, and whenever you try to create happiness there will always be mountains high of misery, people will always ask you—what is the use of doing right? The answer is, in the first place, that we must work in the way of lessening misery, for that is the only way of making ourselves happy. Every one of us finds it out sooner or later in our lives. The bright ones find it out a little earlier, and the dull ones a little later. The dull ones pay very dearly for the discovery and the bright ones less dearly. In the second place, apart from that, although we know there never will come a time when this universe will be full of happiness and without misery, still this is the work to be done; although misery increases, we must do our part at the same time. Both these forces will make the universe live until there will come a time when we shall awake from our dreams and give up this building of mud-pies, which we are doing all the time, for it is true that it is only a building of mud-pies. That one lesson we shall have to learn. It will take a long, long time to learn it.

Attempts have been made in Germany to build a system of philosophy on the basis that the Infinite has become the finite. Such attempts are made even in England now, and the analysis of the position of these philosophers is this, that the Infinite is trying to express Itself in this universe. The mistake is that they imagine there will come a time when the Infinite will succeed in expressing itself. In that case the absolute state would be a lower one than the manifested, because in the manifested state, the Absolute expresses itself, and we are to help this expression more and more, until the Infinite pours itself out on this side as the finite. This is all very nice, and we have used the words infinite and manifestation and expression, and so on, but philosophers naturally ask for a logical, fundamental basis for the statement that the finite can fully express the Infinite.

The Absolute and the Infinite can become this universe only by limitation. Everything here, therefore, must be limited, everything that comes out of the senses, or through the mind, or through the intellect, must of necessity be limited, and for the limited to be the unlimited is simply absurd, and can never be.

The Vedânta, on the other hand, says that it is true that the Absolute, or the Infinite, is trying to express itself in the finite, but there will come a time when it will find that it is impossible, and it will then have to beat a retreat, and this beating a retreat is the real beginning of religion. It is very hard for modern people to talk of renunciation. I stand, as it was said of me in America, as a man coming out of a world that has been dead and buried these five thousand years, and talking of renunciation. So says, perhaps, the English philosopher. Yet it is true that that is the only path to religion—renounce and give up. Struggle hard and try your best to find any other way. What did Christ say? "He that loseth his life for my sake, shall find it." Again and again did he preach renunciation as the only way to be perfect. There comes a time when the mind awakes from this long and dreary dream, and longs for some satisfying reality. It finds the truth of the statement: "Desires are never satisfied by the enjoyment of desires they only increase the more, as butter poured upon the fire increases the flame the more." This is true of all sense enjoyments, of all intellectual enjoyments, and of all the enjoyments of which the human soul is capable. They are all without real value, they are within *mâyâ*, within this net-work beyond which we cannot go. We may run therein through infinite time and find no end, and whenever we struggle to get a little bit of enjoyment, a mass of misery will be on our back. How awful is this state of things! And when I think of all this, I cannot but think that this theory of *mâyâ*, this statement that it is all *mâyâ*, is the best and only explanation. What an amount of misery there is in this world, and if you travel among various nations you will find that one nation has attempted to cure

its evils by one means, and another by another. Evil has been taken up by the various races, and attempts have been made in various ways to check it, yet no nation has succeeded. If it has been minimized in one point, a mass of evil has been crowded into another point. Thus it goes. The Hindus, to produce a little chastity in the race, have sanctioned child-marriage, which in the long run has degraded the race. At the same time, I cannot deny that this child-marriage makes the race more chaste. What would you have? If you want the nation to be more chaste, you weaken men and women physically by child-marriage. On the other hand, are you in England any safer? No, because chastity is the life of a nation. Do you not find in history that the first death-sign of a nation has been unchastity? When that has entered, the end of the race is in sight. Where shall we get a solution of these miseries then? If parents select husbands and wives for their children, will this evil be prevented? The daughters of India are more practical than sentimental. Very little of poetry remains in their lives. Again, if people select their own husbands and wives, that does not seem to bring much happiness, if the records of the divorce court are to be trusted. The Indian woman is very happy; there is scarcely a case of quarrelling between husband and wife. On the other hand, in the United States, where the greatest liberty obtains, the number of unhappy homes and marriages is very large. Unhappiness is here, there and everywhere. What does it show? That, after all, not much happiness has been gained by all these ideals. We all struggle for happiness, and before we get a little on one side on the other side there begins unhappiness.

Shall we not work to do good then? Yes, with more zest than ever, but what this knowledge will do for us is to break down our fanaticism. The Englishman will no more become a fanatic to curse the Hindu. He will have learned to respect the customs of different nations. There will be less fanaticism and more real work; fanatics cannot work, they waste three-fourths of their energy. It is the levelheaded, calm, practical man who works.

Mere ranting fanatics do not do much. So the power to work will increase from this idea. Knowing that this is the state of things, there will be more patience. The sight of misery or of evil will not be able to throw us off our balance and make us run after shadows. Therefore, patience will come to us, knowing that the world will have to go on in this way. Say, for instance, that all men will have become good, then the animals will have become men, and will have to go through the same state, and so the plants. But only one thing is certain; the mighty river is rushing towards the ocean, and there are bits of straw and paper in the stream, which are trying to get back, but we are sure that the time will come when each one of these pieces will be drawn into that boundless ocean. So, in this life, with all its miseries and sorrows, its joys and smiles and tears, one thing is certain, that all things are rushing towards their goal and it is only a question of time when you and I, and plants and animals, and every particle of life that exists must go into the Infinite Ocean of perfection, must attain unto freedom, unto God.

Let me repeat, once more, because the mistake is constantly being made, that the Vedantic position is neither pessimism nor optimism. It does not say that this world is all evil or all good. It says that our evil is of no less value than our good, and our good of no more value than our evil. They are all bound together. This is the world, and knowing this you work with patience. What for? Why should we work? If this is the state of things what shall we do? Why not become agnostics? The modern agnostics also know that there is no solution of this problem, no getting out of this evil, or this *mâyâ*, as we should say in our language; therefore, they tell us to be satisfied and enjoy life. Here, again, is a mistake, a tremendous mistake, a most illogical mistake. And it is this. What do you mean by life? Do you mean only the life of the senses? In this, every one of us differs only slightly from the brutes. I am sure that no one is present here whose life is only in the senses. Then this present life means something more than that. Our feelings and

thoughts and aspirations are all part and parcel of our life, and is not the struggle towards the great ideal, towards perfection, one of the most important components of what we call life? According to the agnostics, we must enjoy life as it is. But this life means, above all, this tremendous search after the ideal; the backbone of life is going towards perfection. We must have that, and, therefore, we cannot be agnostics, or take the world as it appears. The agnostic position takes this life minus this latter component, to be all that exists, and this he claims cannot be known, wherefore he must give up the search. This is what is called *Mâyâ*, this Nature, this Universe. This according to the Vedantist is Nature.

All religions are more or less attempts to get beyond nature, the crudest, or the most developed, expressed through mythology, or symbology, or through the abstractions of philosophy, through stories of gods, or angels, or demons; through stories of saints, or seers, or great men, or prophets, all have that one object, all are trying to get beyond these limitations, to find something better and higher. In one word, they are all struggling towards freedom. Man feels, consciously or unconsciously, that he is bound; that he is not what he wants to be. It was taught to him at the very moment he began to look around; that very instant he learned that he was bound, and he also found that there was something in him which wanted to fly beyond, where the body could not follow, something which was as yet chained down by this limitation. Even in the lowest of religious ideas, where departed ancestors, and other spirits, mostly violent and cruel, lurking about the houses of their friends, fond of bloodshed and strong drink—even there we find that one common factor, that of freedom. The man who wants to worship the gods, sees in them above all things greater freedom than in himself. If a door is closed, he imagines that the gods can get through walls and so on; the walls have no limitations for them. This one idea of liberty is increasing, until it comes to the ideal of a Personal God, of which the central

concept is that God is a Being beyond the limitation of Nature, of *mâyâ*. I hear, as it were, a voice before me, I feel as if this question were being discussed by those ancient sages of India, in some of those forest retreats, and in one of them even the oldest and the holiest fail to reach the solution, but a young boy is standing up in the midst of them and declaring: "Hear ye children of immortality, hear ye who live in the highest places, I have found the way. There is a way out beyond the darkness by knowing Him who is beyond this darkness."

This *mâyâ* is everywhere, it is terrible; to work through *mâyâ* is impossible. If a man says I will sit beside this great river and I will ford the river when all the water has run down into the ocean, that man would be as likely to succeed as the man who says he will work till this world has become all good, and then he will enjoy this world. Great Ganges herself might sooner run dry than the world become all good! The way is not with *mâyâ* but against *mâyâ*. This is another fact to learn. We are not born helpers of Nature, but competitors with Nature. We are the bondmasters, and we are trying to bind ourselves down. Why is this house here? Nature did not give it. Nature says go and live in the forest. Man says I will build a house and fight with Nature, and he does. The whole history of humanity is a continuous fight against the so-called laws of Nature, and man gains in the end. Coming to the internal world, there, too, the same fight is going on, this fight between the animal man and the spiritual man, between light and darkness, and here, too, man becomes victorious. He, as it were, cuts his way out of Nature to his idea of freedom. We have seen so far, then, that here is a statement of *mâyâ*, and beyond this *mâyâ* the Vedantic philosophers find something which is not bound by *mâyâ*, and if we can get where that stands, certainly we shall be beyond *mâyâ*. This, in some form or other, is the common property of all religions, and is what is called Theism. But with the Vedânta, it is the beginning of religion and not the end. The idea of a personal God, the Ruler and Creator of this Universe, as He has been styled, the

Ruler of *mâyâ*, or Nature, is not the end of these Vedantic ideas, it is only the beginning, and the idea grows and grows until the Vedantist finds that He who was standing outside was he himself, and was in reality inside. It was the very one who is free, who through limitation thought he was bound.

V.

Mâyâ and the Evolution of the Conception of God.

We have seen how the idea of *Mâyâ*, which forms; as it were, one of the basic doctrines of the Advaita Vedânta, is, in its germ, found even in the Samhitas, and that in reality all the ideas which are developed in the Upanishads are to be found already in the Samhitas in some form or other. Most of you are by this time perfectly acquainted with the idea of *Mâyâ*, and know that it is sometimes very erroneously explained as illusion, so that when the universe is said to be *Mâyâ*, that also would have to be explained as being illusion. The translation of the word is neither happy nor correct. *Mâyâ* is not a theory, it is simply a statement of facts about the universe as it exists, and to understand *Mâyâ* we must go back to the Samhitas and begin with the conception in the germ. We have seen how the ideas of the *Devas* came. At the same time these *Devas* were at first only powerful beings, nothing more. Most of you are horrified when reading the old scriptures, whether of the Greeks, the Hebrews, the Persians, or others, to find that the ancient gods sometimes did things which, to us, are very repugnant, but when reading these books,

we entirely forget that we are persons of the nineteenth century, and these gods were beings existing thousands of years ago, and we also forget that the people who worshipped these gods found nothing incongruous in their characters, found nothing to frighten them in depicting their gods as they did, because they were very much like them themselves. I may also remark that this is the one great lesson we have to learn throughout our lives. In judging others we always judge them by our own ideals. That is not as it should be. Every one must be judged according to his own ideal, and not by that of any one else. In all our dealings with our fellow-beings we constantly labor under this mistake, and I am of the opinion that the vast majority of our quarrels with our fellow-beings arise simply from this one cause, that we are always trying to judge other gods by our own, other ideals by our ideals, and others' motives from our motives. Under certain circumstances I might do a certain thing, and when I see another person taking the same course I think he has also the same motive actuating him, little dreaming that although the effect may be the same, yet many thousands of causes may produce the same effect. He may have performed the action with quite a different motive from what would impel me to do the same thing. So in judging of those ancient religions we must not take the ordinary standpoint to which we incline in our judgment of others, but must throw ourselves, as it were, into the position of thought in those early times.

The idea of the cruel and ruthless Jehovah in the Old Testament has frightened many—but why? What right have they to assume that the Jehovah of the ancient Jews must represent the conventional idea of God of the present day? And at the same time we must not forget that there will come men after us who will laugh at our ideas of religion and God in the same way that we laugh at those of the ancients. Yet through all these various conceptions runs the golden thread of unity, and it is the purpose of the Vedânta to unfold this thread. "I am the thread that runs through all these various

ideas, each one of which is like one pearl," says the Lord Krishna; and it is the duty of Vedânta to establish this connecting thread, however incongruous, hideous, horrible, or disgusting may seem these ideas when judged according to the conceptions of to-day. When these ideas had the setting of past times they were harmonious, they were not more hideous than our present ideas. It is only when we try to take them out of these settings and apply them to our own present circumstances that the hideousness becomes obvious. It is all dead and gone and past. Just as the old Jew has developed into the keen, modern, sharp Jew, and the ancient Âryan into the intellectual Hindû, similarly Jehovah has grown, and *Devas* have grown. The great mistake is in recognizing the evolution of the worshippers, while we do not acknowledge the evolution of the God. He is not credited with the advance that his devotees have made. That is to say, you and I, as representing ideas, have grown; these gods also, as representing ideas, have grown. This may seem somewhat curious to you—how can God grow? He cannot. He is unchangeable, but man's ideas about God are constantly changing and expanding. In the same sense the real man never grows. We will see later on how the real man behind each one of these manifestations is immovable, unchangeable, pure, and always perfect; and in the same way the idea that we form of God is a mere manifestation, our own creation. Behind that is the real God who never changes, the ever pure, the immutable. But the manifestations are always changing, revealing the reality behind more and more. When it reveals more of the fact behind, it is called progression; when it hides more of the fact behind, it is called retrogression. Thus, as we grow, so the gods grow. From the common-sense point of view, just as we reveal ourselves as we evolve, so the gods reveal themselves.

We shall now be in a position to understand the theory of *Mâyâ*. In stating all the religions of the world one question they propose to discuss is this: Why is there disharmony in the universe? Why is there evil in the universe? We do not find

this question in the very primitive inception of religious ideas because the world did not appear incongruous to the primitive man. Circumstances around him were not inharmonious; there was no clash of opinions; no antagonism of good and evil. There was merely the fight in his own heart between something which said yea, and something which said nay. The primitive man was a man of impulse. He did what occurred to him, and tried to bring out into his muscles whatever thought came into his mind. He never stopped to judge, and seldom tried to check his impulses. So with the gods, they also were creatures of impulse. Indra comes and shatters the forces of the demons. Jehovah is pleased with one person and displeased with another, for what reason no one knows or asks; for the habit of inquiry had not then arisen, and whatever he did was regarded as right. There was no idea of good or evil. The *Devas* did many wicked things in our sense of the word; again and again Indra and other gods committed very wicked deeds, but to the worshippers of Indra the ideas of wickedness and evil did not occur, so they did not question.

With the advance of ethical ideas came the fight. There arose a certain sense in man; different languages and nations called it by different names, and it acted as a checking power; for the impulses of the human heart are the voice of God, or the result of past education, but whatever it is called the effect is the same. There is one impulse in our minds which says: "do." Behind it rises another voice which says: "do not." There is one set of ideas in our mind which is always struggling to get outside through the channels of the senses, and behind that, although it may be thin and weak, an infinitely small voice which says do not go outside. The two beautiful Sanskrit words for these phenomena are *pravritti* and *nivritti*, "circling forward" and "circling inward." It is the circling forward which usually governs our actions. Religion begins with the circling inward. Religion begins with this "do not." Spirituality begins with this "do not." When the "do not" is not there, religion has not begun. And this

"do not" came, causing men's ideas to grow despite the brutal fighting gods which they had made.

A little love awoke in the hearts of mankind. It was very small indeed, and even now it is not much greater. It was at first confined to the tribe, embracing perhaps members of the same tribe; these gods loved their tribes and each god was a tribal god, the protector of that tribe. And sometimes the members of those tribes would think of themselves as the descendants of that god, just as the clans in different nations think that they are the common descendants of some one who was the founder of the clan. There were in ancient times, and are even now, some people claiming to be descendants not only of these gods, but also of the Sun and Moon. You read in the ancient Sanskrit books of the great heroic emperors of the solar dynasty. They were first worshippers of the Moon and Sun, and gradually came to think of themselves as descendants of the god of the Sun, of the Moon, and so forth. So when these tribal ideas began to grow there came a little love, some slight idea of duties towards each other, a little social organization, and immediately began the idea, how can we live together without bearing and forbearing? How can one man live with another man—even one—without having some time or other to check his impulses, restrain himself, forbear from doing things which his mind would prompt him to do. It is impossible. Thus comes the idea of restraint. The whole social fabric is based upon that idea of restraint, and we all know that the man or woman who has not learned the great lesson of bearing and forbearing, leads a most miserable life.

Now when these ideas of religion came, a glimpse of something higher, more ethical, dawned upon the intellect of mankind. The old gods were found to be incongruous, these boisterous, fighting, drinking, beef-eating gods of the ancients, whose delight was in the smell of burning flesh and libations of strong liquor. Sometimes Indra drank so much that he fell upon the ground and began to talk unintelligently. These gods

could no longer be tolerated. The notion had arisen of inquiring into motives, and the gods had to come in for their share of inquiry. What is the reason for such an action of such and such a god?—and the reason was wanting. Therefore men gave up these gods, or rather they developed higher ideas concerning them; they collected together and discarded all the actions and qualities of the gods which they could not harmonize, and they kept those which they could understand and harmonize, and combining these, labelled them with one name, *Deva-deva*, the "God of gods of the universe. The god to be worshipped was no more a simple symbol of power; something more was required than power. He was an ethical god; he loved mankind, did good to mankind. But the idea of god still remained. They increased his ethical significance, and increased also his power. He became the most ethical being in the Universe, as well as almost almighty.

But all this patchwork would not do. As the explanation assumed greater proportion, the difficulty which it sought to solve did the same. If the qualities of the god increased in arithmetical progression, the difficulty and doubt increased in geometrical progression. The difficulty of Jehovah was very little beside the difficulty of the god of the universe, and this question remains to the present day. Why, under the reign of an almighty and all loving God of the Universe, should such diabolical things be allowed to remain? Why so much more misery than happiness? and so much more wickedness than good? We may shut our eyes to all these things, but the fact still remains, this world is a hideous world. At best it is the hell of Tantalus and nothing else. Here we are with strong impulses, and stronger cravings for sense enjoyments and nothing outside to satisfy them. There rises a wave which impels us forward in spite of our own will, and as soon as we move one step comes a blow. We are all doomed to live here and die here like Tantalus. Ideals come into our head, far beyond the limit of our sense ideals, but when we seek to express them, we never

can see them fulfilled. On the other hand, we are crushed into atoms by the surging mass around us. Yet if I give up all ideality and merely struggle through this world, my existence is that of a brute, and I degenerate and degrade myself. Neither way is happiness. Unhappiness is the fate of those who are content to live in this world born as they are. A thousandfold unhappiness is the fate of those who dare to stand forth for truth and for higher things, and who dare to ask for something higher than mere brute existence here. These are the facts; there is no explanation. There cannot be any explanation, but Vedânta shows the way out. You must bear in mind that I must tell you facts in this course which will frighten you sometimes, but remember what I say, think of it, digest it, and it will be yours, it will raise you high, and make you capable of understanding and living in truth.

Now this is a statement of fact, not a theory, that this world is a Tantalus' hell, that we do not know anything about this Universe, yet at the same time we cannot say that we do not know. I cannot say that this chain exists, when I think of it I do not know. It may be an entire delusion in my brain. I may be dreaming all the time. I am dreaming that I am talking to you, and that you are listening to me. No one can prove that it is not a dream. My brain itself may be a dream, and as to that, no one has ever seen his own brain yet. We all take that for granted. So it is with everything. My own body I take for granted. At the same time I cannot say I do not know. This standing between knowledge and ignorance, this mystic twilight, the mingling of truth and falsehood, where they meet no one knows. We are walking in the midst of a dream, half sleeping, half waking, passing all our lives in a haze, this is the fate of every one of us. This is the fate of all sense knowledge. This is the fate of all philosophy, of all boasted science, of all boasted human knowledge. This is the Universe.

What you call matter, or spirit, or mind, or anything else you may like to call them, any nickname you may choose to give

them, the fact remains the same, we cannot say they are; we cannot say they are not. We cannot say they are one, we cannot say they are many. This eternal play of light and darkness, indiscriminate, indistinguishable, inseparable is always there. A fact, yet at the same time, not a fact, awake, and at the same time, asleep. This is a statement of facts, and this is what is called *Mâyâ*. We are born in this *Mâyâ*, we live in it, we think in it, we dream in it. We are philosophers in it, we are spiritual men in it, nay, we are devils in this *Mâyâ*, and we are gods in this *Mâyâ*. Stretch your ideas as far as you can, make them higher and higher, call it infinite or by any other name you please, even that idea is within this *Mâyâ*. It cannot be otherwise, and the whole of human knowledge is generalization of this *Mâyâ*, trying to know it as it really is. This is the work of *Nâma-Rûpa*—name and form. Everything that has form, everything that calls up an idea in your mind, is within *Mâyâ*, for, everything that is bound by what the German philosophers call the laws of time, space, and causation, is within *Mâyâ*.

Let us go back a little to those earlier ideas of God, and see what became of them. We perceive at once that with such a state of things the idea of some being who is eternally loving us—the word love in our sense—eternally unselfish and almighty, ruling this universe, cannot be. It requires the boldness of the poet to withstand this idea of the personal God. Where is your just, merciful God? the poet asks. Does he not see millions and millions of his children perish, either in the form of men, or of animals; for who can live one moment here without killing others? Can you draw a breath without destroying thousands of lives? You live because millions die. Every moment of your life, every breath that you breathe, is death to thousands, every movement that you make is death unto millions. Every morsel that you eat is death unto millions. Why should they die? There is an old sophism, "But they are very low existences." Supposing they are; it is a question. Who knows whether the ant is greater than man, or the man than the ant? Who can prove one way or

the other? Man can build a house or invent a machine, therefore the man is greater! The same argument will apply, because the ant cannot build a house nor make a machine, therefore he is greater. There is no more reason for one than for the other.

Apart from that question, even taking it for granted that these are very low beings, still why should they die? If they are low they ought to live the more. Why not? Because they live more in the senses, they feel pleasure and pain a thousandfold more than you or I can. Which of you can eat a dinner with the same gusto as a dog or a wolf? Because our energies are not in the senses, they are in the intellect, the spirit. But in the dog the whole soul is in the senses, and they become mad, enthusiastic, enjoy things which we human beings can never dream of, and the pain is commensurate with the pleasure.

Pleasure and pain are meted out in equal measure. If the pleasures felt by animals are so much keener than those felt by man, it follows absolutely that the animals' sense of pain is as keen, if not keener than that in men; and they have to die. So the fact is that the pain and misery men would feel in dying is intensified a thousandfold in animals, and yet we have to kill them, without troubling about their misery. This is *Mâyâ*, and if we suppose there is a personal God like a human being, who made all, these so-called explanations and theories which try to prove that out of evil comes good are not sufficient. Let twenty thousand good things come, why should they come from evil? On that principle I might cut the throats of others because I want the full pleasure of my five senses. That is no reason. Why should good come through evil? The question remains to be answered, and it cannot be answered; and philosophy in India was compelled to admit this.

The Vedânta is the boldest system of religion. It stopped nowhere, and it had one advantage. There was no body of priests seeking to suppress every man who tried to tell the truth. There was always absolute religious freedom. In India the bondage of superstition was a social one; here society is very

free. Social matters in India have not been free, but religious opinion has. In England a man may dress as he likes, or eat what he likes—no one says nay, or objects; but if he misses attending his church then Mrs. Grundy is down on him. He has to look a thousand times at what society says, and then think of the truth. In India, on the other hand, if a man dines with another who does not belong to his own caste, down comes society with all its terrible power, and crushes him then and there. If he wants to dress a little differently from the way in which his ancestor dressed ages ago he is done for. I have heard of a man who was outcasted because he went several miles to see the first railway train. Well, we will presume that that was not true! On the other hand, in religion, we find Atheists, and Materialists, and Buddhists, and creeds and opinions, and speculations of every phase and variety; some of a most startling character. Men going about preaching and gaining adherents, and at the very gates of the temple full of all the gods, the Brahmins—to their credit be it said—allow even the Materialist to stand on the steps of their temples and denounce their gods.

Buddha died at a ripe old age. I remember a friend of mine, a great American scientist, who was fond of reading his life. He did not like the death of Buddha, because he was not crucified. What a false idea! For a man to be great he must be murdered! Such ideas never prevailed in India. This great Buddha travelled all over India denouncing all gods, and even their God, the Governor of the Universe, and he died at a ripe old age. Eighty-five years he lived, until he had converted half the country.

There were the *Châr vâkas*, who preached the most horrible things; the most rank, undisguised materialism, such as in the nineteenth century they dare not preach openly. These *Châr vâkas* were allowed to preach from temple to temple, and city to city, that religion was all nonsense, that it was priestcraft, that the Vedas were the words and writings of fools, rogues and demons, and that there was neither God nor an eternal soul. If

there were a soul why did it not come back after death, drawn by love of wife and children? Their idea was that if there was a soul it must still love after death, and want nice things to eat and nice dresses. Yet no one hurt these *Châr*v*âkas*.

Thus India has always had this magnificent idea of religious freedom—for you must always remember that freedom is the first condition of growth. What you do not make free will never grow. The whole of that idea that you can make others grow, and help their growth, can direct and guide them, always retaining for yourself the freedom of the teacher, is nonsense a dangerous lie, which has retarded the growth of millions and millions of human beings in this world. Let men have the light of liberty. That is the only condition of growth.

We, in India, allowed liberty in spiritual matters, and we have a tremendous spiritual power in religious thought, even to-day. You grant the same liberty in social matters, and so have a splendid social organization. We have not given any freedom to the expansion of social matters, and ours is a cramped society. You have never given any freedom in religious matters. With fire and sword you have enforced your beliefs, and the result is that religion is a stunted, degenerate growth in the European mind. In India we have to take off the shackles from society; in Europe the chains must be taken from the feet of spiritual progress. Then will come a wonderful growth and development of men. If we discover that there is one unity running behind all these developments, either spiritual, moral or social, we shall find that religion in the full sense of the word must come into society, must come into our every day lives. In the light of Vedânta you will understand that all your sciences are but manifestations of religion, and so is everything that exists in this world.

We see then that through freedom these sciences were built, and in them we have two sets of opinions growing slowly in the teaching of the Vedânta, the one about which I have just told you, that of the materialists, the denouncers, and the

other the positive, the constructive. This again is a most curious fact; in every society you find it. Supposing there is an evil in society. You will find immediately one group rising up and beginning to denounce it in vindictive fashion. This sometimes degenerates into fanaticism. You always find fanatics in every society, and women frequently join in these outcries, because they are impulsive in their nature. Every fanatic who gets up and denounces something secures a following. It is very easy to break down; a maniac can break anything he likes, but it would be hard for him to build anything in this world.

So there is this set of denouncers in every country, present in some form or other, and they think they will mend this world by the sheer power of denunciation and of exposing evil; they do some good, according to their light, but much more harm, because things are not done in a day. Social institutions are not made in a day, and to change means removing the cause. Suppose there is evil here; denouncing it will not do anything, but you must go to work at the root. First find out the cause, then remove it, and the effect will be removed also. All this outcry will not produce any effect, unless indeed it produces misfortune.

There were others who had sympathy in their hearts and who understood the idea that we must go deep into the cause, and these were the great saints. One fact you must remember, that all the great teachers of the world have declared that they came not to destroy but to fulfil. Many times this has not been understood, and their forbearance has been thought to be an unworthy compromise with existing popular opinions. Even now, you occasionally hear that these prophets and great teachers were rather cowardly, dared not say and do what they thought was right; but it was not so. Fanatics little understand the infinite power of love in the hearts of these great sages. They looked upon the inhabitants of this world as their children. They were the real fathers, the real gods, filled with infinite sympathy and patience for everyone, they were ready to bear

and forbear. They knew how human society should grow, and patiently, slowly, surely, went on applying their remedies, not by denouncing and not by frightening people, but by gently and kindly leading them step by step. Such were the writers of the Upanishads. They knew full well how the old ideas of God were not reconcilable with the advanced ethical ideas of the time; they knew perfectly well that truth was not on that side of the question, but on the other side; they knew full well that what the Buddhists and the other atheists were preaching contained a good deal of truth, nay, great nuggets of truth, but, at the same time, they understood that those who wish to sever the thread that binds the beads, who want to build a new society upon the air, will entirely fail.

We never build anew, we simply change places, we cannot have anything new, we only change the positions of things. The seed grows into the tree, and patiently, gently, we must direct the energies towards truth, and fulfil the truth that exists, not try to make new truths. Thus, instead of denouncing these old ideas of God as unfit for modern times, these ancient sages began to seek out the reality that was in them, and the result was the Vedânta Philosophy, and out of the old deities, out of the monotheistic God, Ruler of the Universe, they found yet higher and higher ideas in what is called the Impersonal Absolute; they found One-ness throughout the Universe. "He who sees in this world of manifoldness that One running through all; in this world of death, he who finds that one Infinite Life; and in this world of insentience and ignorance, he who finds that one Light and Knowledge, unto him belongs eternal peace. Unto none else, unto none else."

VI.

Mâyâ and Freedom.

"Trailing clouds of glory we come," says the poet. Not all of us come trailing clouds of glory however, some of us come also trailing black fogs behind us; there can be no question about that. But every one of us is sent into this world as on to the battlefield to fight. We must come here weeping to fight our way, as well as we can, to make a path through this infinite ocean of life without leaving any track; forward we go, long ages behind us, and immense the expanse beyond. So on we go, till death comes, takes us off the field, victorious or defeated, we do not know, and this is *Mâyâ*.

Hope is dominant in the heart of childhood. The whole is a golden vision to the opening eyes of the child; his will he thinks is supreme. As he moves onward, at every step nature stands as an adamantine wall barring his further progress. He may hurl himself against it again and again, striving to break through. Through his life the farther he goes, the farther recedes the ideal until death comes, and there is release perhaps, and this is *Mâyâ*.

A man of science rises, he is thirsting after knowledge. No sacrifice is too great, no struggle too hopeless for him. He moves onward discovering secret after secret of Nature, searching out

the secrets from the innermost heart of Nature, and what for? What is it all for? Why should we give him glory? Why should he acquire fame? Does not Nature know infinitely more than any human being can know, and Nature is dull, insentient. Why should it be glory to imitate the dull, the insentient? Nature can hurl a thunderbolt of any magnitude to any distance. If a man can do one small part as much we praise him, laud him up to the skies, and why? Why should we praise him for imitating Nature, imitating death, imitating dulness, imitating insentience? The force of gravitation can pull to pieces the biggest mass that ever existed; yet it is insentient. What glory is in imitating the insentient? Yet we are all struggling after that, and this is *Mâyâ*.

The senses drag the human soul out. Man is asking for pleasure, for happiness where it can never be found; for countless ages every one of us is taught that this is futile and vain, there is no happiness here. But we cannot learn; it is impossible for us to learn, except through our own experience. We try them, and a blow comes; do we learn then? Not even then. Like moths hurling themselves against the flame we are hurling ourselves again and again into sense pleasures, hoping to find satisfaction there. We return again and again with freshened energy; thus we go on till crippled, cheated, we die, and this is *Mâyâ*.

So with our intellect, in our desire to solve the mysteries of the universe, we cannot stop our questioning, we must know; and cannot believe that there is no knowledge to be gained. A few steps, and there arises the wall of beginningless and endless time which we cannot surmount. A few steps and there appears a wall of boundless space which cannot be surmounted, and the whole is irrevocably bound in by the walls of cause and effect. We cannot go beyond them. Yet we struggle; we have to struggle; and this is *Mâyâ*.

With every breath, with every pulsation of the heart, with every one of our movements, we think we are free, and the very same moment we are shown that we are not. Bound slaves,

Nature's bond-slaves, in body, in mind, in all our thoughts, in all our feelings, and this is *Mâyâ*.

There was never a mother who did not think her child a genius, the most extraordinary child that was ever born; she dotes upon her child. Her whole soul is in that child. It grows up, perhaps becomes a drunkard, a brute, ill-treats the mother, and the more he ill-treats her the more her love increases. The world lauds it as the unselfish love of the mother, little dreaming that the mother is a born slave, she cannot help herself. She would throw it off a thousand times, but cannot. So she covers it with a mass of flowers, calls it wonderful love, and this is *Mâyâ*.

So are we all in this world, and the legend tells how once Nârada said to Krishna, "Lord, show me *Mâyâ*." A few days passed away, and Krishna asked Nârada to make a trip with him towards a desert, and after walking for several miles Krishna said, "Nârada, I am thirsty; can you fetch some water to me?" I will go at once, sir, and get you water." So Nârada went. At a little distance from the place there was a village; he entered the village in search of some water, and knocked at a door, the door opened and a most beautiful young girl appeared. At the sight of her he immediately forgot that his master was waiting, thirsty, perhaps dying for want of water. He forgot everything, and began to talk with the girl. All that day he did not return to his master. The next day he was again at the house talking to the girl. That talk ripened into love, he asked the father for the daughter, and they were married, and lived there and had children. Thus twelve years passed. His father-in-law died, he inherited his property, and lived, as he seemed to think, a very happy life with his wife and children, his fields and his cattle, his lands and his house. Then came a flood. One night the river rose until it overflowed its banks and flooded the whole of the village. Houses began to fall, men and animals were swept away and drowned, and everything was floating in the rush of the stream. Nârada had to escape. With one hand he had hold of his wife, with the other two of his children, another child was

on his shoulders, and he was trying to ford this tremendous flood.

After a few steps the current was too strong, and the child on his shoulders fell and was borne away. A cry of despair came from Nârada. In trying to save that child he lost his grasp upon one of the others he was holding, and it also was lost. At last his wife, to whom he had clung with all his might and main to save her life, was also torn away by the current, and weeping and wailing he was thrown on the bank, where he fell upon the ground with bitter lamentations. Behind him there came a gentle voice: "My child, where is the water? You went to fetch a pitcher of water, and I am waiting for you; you have been gone about half an hour." "Half an hour!" Twelve whole years had passed through his mind, and all these scenes had passed by in that half an hour—and this is *Mâyâ*. In one shape or another we are all in it. It is a most difficult and intricate state of things to understand. What does it show? Something very terrible, which has been preached in every country, taught everywhere and only believed by a few, because until we get the experiences ourselves we cannot believe in it. After all, it is all futile.

Time, the avenger of everything, comes, and nothing is left. He swallows up the sin and the sinner, the king and the peasant, the beautiful and the ugly; he leaves none. Everything is rushing towards that one goal, destruction. Our knowledge, our arts, our sciences, everything is rushing towards that one inevitable goal of all, destruction. None can stem the tide, none can hold it back for a minute. We may try to forget it, just as we hear of persons in a plague-stricken city becoming paralyzed, trying to create oblivion by drinking and dancing, and other vain devices. So we are all trying hard to forget it, trying to create oblivion with all sorts of sense pleasures. And this is *Mâyâ*.

Two ways of living have been proposed. There is one method very common, which every one knows, and that is to say, "It may be very true, but do not think of it. 'Make hay while the sun shines,' as the proverb says. It is all true; it is a fact; but do

not mind it. Seize the few pleasures you have, do what little you can, do not think of this negative side of the picture, always look towards the hopeful, the positive side." There is some truth in this, but there is also danger. The truth is that it is a good motive power; hope and a positive ideal are very good motive powers for our lives, but there is a certain danger in them. The danger lies in our giving up the struggle in despair, as is the case with every one who preaches: "Take the world as it is; sit down calmly, as comfortably as you can, and be contented with all these miseries, and when you receive blows, say they are not blows but flowers, and when you are driven about like a slave, say that you are free, just tell lies day and night to others and to your own souls, because that is the only way to live." This is what is called practical wisdom, and never was it more before the world than in this nineteenth century, because never were blows hitting harder than at the present time, never was competition keener, never were men so cruel to their fellow-men as now, and therefore is this consolation offered. It is strongest at the present time, and it fails, it always fails. We cannot hide carrion with roses; it is impossible. It would not avail long; one day the roses would vanish, and the carrion would become worse than ever before. So with all our lives; we may try to cover our old and festering sores with cloth of gold, but there will come a day when the cloth of gold is removed, and the sore in all its ugliness is revealed. Is there no hope? True it is that we are all slaves of *Mâyâ*, we are all born in *Mâyâ*, we live in *Mâyâ*.

Is there then no way out, no hope? That we are all miserable, that this world is really a prison, that even our so-called trailing beauty is but a prison-house, and that even our intellects and minds are prison-houses, has been known for ages upon ages. There has not been a man, there has not been a human soul, who has not felt it some time or other, however he may talk. And the old people feel it most, because in them is the accumulated experience of a whole life, because they cannot

be easily cheated by the lies of Nature; *Mâyâ's* lies cannot cheat them much. What of them? Is there no way out? We find that with all this, with this terrible fact before us, in the midst of all this sorrow and suffering, even in this world, where life and death are synonymous, even here there is a voice that is going through all ages, through all countries, and through every heart. "This my *Mâyâ* is divine, made up of qualities, and very difficult to cross. Yet those that come unto Me, I cause them to cross this river of life." "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." This is the voice that is leading us forward. Man has heard it, and is hearing it all through the ages. This voice comes to men when everything seems to be lost, and hope is flying away, when man's dependence on his own strength has been crushed down, when everything seems to melt away between his fingers, and life is a hopeless ruin. Then he hears it. This is called Religion.

On the one side, therefore, is the bold assertion, the most hopeful assertion, to realize that this is all nonsense, that this is *Mâyâ*, but that beyond *Mâyâ* there is a way out. On the other hand our practical men tell us "Don't you bother your heads about such nonsense as religion and metaphysics. Live here; this is a very bad world indeed, but make the best of it." Which put in plain language means—live a hypocritical, lying life, a life of continuous fraud, covering all sores the best way you can. Go on, patch after patch, until everything is lost, and you are a mass of patchwork. This is what is called practical life. Those that are satisfied with this patchwork will never come to Religion. Religion begins with a tremendous dissatisfaction with the present state of things, with our own lives, a hatred, an intense hatred, for this patching up of life, an unbounded disgust for fraud and lies. He alone can be religious who dares stand up and say as the mighty Buddha once said under the Bo-tree, when this idea of practicality appeared also before him and he saw that it was nonsense, and yet could not find a way out. The temptation came to give up his search, to give up the

search after truth, to go back to the world and live the old life of fraud, calling things by wrong names, telling lies to oneself and to everybody—once came this temptation, but he, the giant, conquered it, and said: "Death is better than a vegetating ignorant life; it is better to die on the battlefield than to live a life of defeat." That is the basis of Religion. When a man takes that stand he is in the way to find the truth, he is on the way to God. That determination must be the first impulse towards becoming religious. I will hew out a way for myself. I will know the truth, or give up my life in the attempt. For on this side it is nothing, it is gone, it is vanishing every hour. The beautiful, hopeful young person of to-day is the veteran of to-morrow. Hopes and joys and pleasures will die like blossoms with to-morrow's frost. That is this side; on the other side there are the delights of conquest, victories over all the ills of life, victories over life itself, the conquering of the universe. On that side men can stand. Those who dare, therefore, to struggle for victory, for truth, for religion, are in the right way, and this is what the Vedas preach. "Be not in despair; the way is very difficult; it is, as it were, walking on the blade of a razor. Yet, despair not, awake, arise, and find the ideal, the goal."

Now all the various manifestations of religion, in whatever shape and form they have come to mankind, have this one common central basis. It is the preaching of freedom, the way out of this world. They never came to reconcile the world and religion, but to cut the Gordian knot, to establish religion in its own ideal, and not to compromise with the world. That is what every religion preaches, and the duty of the Vedânta is to harmonize all these aspirations, to make manifest the common ground between all the religions of the world, the highest as well as the lowest. What we call the most arrant superstition and the highest philosophy really have a common aim in that they both are trying to show the way out of the same difficulty, and in most cases this way is through the help of some one who is outside this universe, some one who is not himself bound by

the laws of nature, in one word some one who is free. In spite of all the difficulties and differences of opinion about the nature of the one free agent, whether he is God, whether he is a personal God, whether he is a sentient being like man, whether he is a conscious being, whether masculine, feminine, or neuter—and the discussions have been endless—the fundamental idea is the same. In spite of the almost helpless contradictions of the different systems, we find the golden thread of unity running through them all, and in this philosophy, this golden thread has been traced, revealed little by little to our view, and the first step to this revelation is this common ground, that all are advancing towards freedom.

One curious fact is present in the midst of all our sorrows and joys, our difficulties and struggles, we are surely journeying towards freedom. The question was practically what is this universe? From what does it arise? Into what does it go? And the answer was, in Freedom it rises, in Freedom it rests, and into Freedom it melts away. This curious fact you cannot relinquish, your actions, your very lives will be lost without it, this idea of freedom, that we are free. Every moment nature is proving us to be slaves, and not free. Yet, simultaneously rises the other idea that still we are free. At every step we are knocked down as it were, by *Mâyâ*, and shown that we are bound, yet at the same moment, together with this blow, together with this feeling that we are bound, comes the other feeling that we are free. Some inner voice tells us that we are free. But if we attempt to realize this freedom, to make it manifest, we find the difficulties almost insuperable. Yet, in spite of that, it insists on asserting itself inwardly, "I am free, I am free." And if you study all the various religions of the world you will find this idea expressed. Not only Religion—do not take this word in the narrow sense—but the whole life of society, is the assertion of that one principle of freedom. All movements are the assertion of that one freedom. That voice has been heard by every one, whether he knows it or not; that voice which declares, "Come

to me all ye that are weary and heavy laden." It may not be in the same language, or the same form of speech, but in some form or other, that voice calling for freedom has been with us. Yes, we are born here on account of that voice; every one of our movements is for that. We are all rushing towards freedom, we are all following that voice, whether we know it or not: like the flute player who attracted the children of the village; we are all following the music of the flute without knowing it.

Why are we ethical but that we must follow that voice? Not only the human soul, but all from the lowest atom to the highest man, have heard the voice and are rushing to meet it; and in the struggle are combining with each other, or pushing each other out of the way. Thus come competition, joys, struggles, life, pleasure and death, and the whole Universe is nothing but the result of this mad struggle to reach the voice. That is what we are doing. This is the manifestation of Nature.

What happens then? The scene begins to shift. As soon as you know the voice and understand what it is, the whole scene changes. The very world which was the ghastly battlefield of *Mâyâ* is changed into something else, into something more beautiful, better. We need not curse nature, we need not say that the world is horrible, we need not say it is all vain, we need not weep or wail. As soon as we understand the voice we see the reason why this struggle should be here, this fight, this competition, this difficulty, this cruelty, these little pleasures and joys—that they are in the nature of things, because we are going towards the voice, to attain which we are called, whether we know it or not. All human life, all Nature, therefore, is struggling to manifest this freedom; the sun is moving towards the goal, so is the earth circling round the sun, so is the moon circling round the earth. For that goal the planet is moving, and the breeze is blowing. "For that goal the sun is shining and so is the moon, for that goal the wind is blowing and thunder is crashing, for that goal death is stalking about." They are all struggling towards that. The saint is going that way; he cannot

help it; it is no glory to him. So is the sinner. The most charitable man is going straight towards that voice, he cannot stop; the most hopeless miser is going towards the same destination; the greatest worker of good hears the same voice within, he cannot resist it, he must go towards the voice. So with the most arrant idler. One stumbles more than another, and he who stumbles more we call weak, he who stumbles less we call good. Good and bad are never two different things, they are one and the same; the difference is not one of kind, but of degree.

Now, if the manifestation of this power of freedom is really governing the whole universe—applying that to religion, our special study—we find this idea has been the one assertion throughout. Take the lowest form of religion, where there is a departed ancestor, or certain powerful and cruel gods, and they are worshipped; what is the very idea of the god or departed ancestor? That he is superior to Nature, not bound by this *Mâyâ*. The idea of Nature here is very small, of course. The worshipper, an ignorant man, of crude ideas, cannot pass through the wall of a room, cannot jump up into the skies, or fly through the air, and his idea of Nature is one of bondage to superior powers; hence the gods whom he worships can pass through walls, or the air, or change shape. What is meant by that, philosophically? That the assertion of freedom is there, that the gods whom he worships are superior to Nature as he knows it. So with those who worship still higher beings; it is the same assertion. As the view of Nature expands, the view of the soul as superior to Nature also expands, and at last we come to what we call Monotheism—that there is *Mâyâ*, (this Nature,) and that there is some Being who is superior to the whole of this *Mâyâ*, and this is the hope.

Vedânta begins where monotheistic ideas first appear, but the Vedânta philosophy wants further explanation. This explanation—that there is a Being beyond all these manifestations of *Mâyâ*, who is superior to, and independent of *Mâyâ*, and who is attracting us towards Himself, and that we are

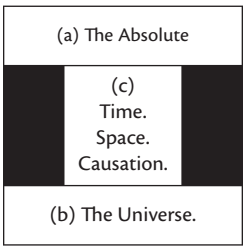
all going towards Him—is very good, says the Vedânta, but yet the perception is not clear, the vision is dim and hazy, although it does not directly contradict reason. Just as in your hymn it is said, "Nearer my God to Thee," the same hymn would be very good to the Vedântin, only he would change a word, and make it, "Nearer my God to me." The idea that the goal is far off, far beyond Nature, attracting us all towards it, has to be brought down nearer and nearer, without degrading or degenerating it, until it comes closer and closer, and the God of Heaven becomes the God in Nature, till the God in Nature becomes the God who is Nature, and the God who is Nature becomes the God within this temple of the body, and the God dwelling in the temple of the body, becomes the temple itself, becomes the soul of man, and there it reaches the last words it can teach. He whom the sages have been seeking in all these places is in our own hearts. The voice that you heard was right, says the Vedânta, but the direction you gave to the voice was wrong. That ideal of freedom that you perceived was correct, but you projected it outside yourself, and that was your mistake. Bring it nearer and nearer, until you will find that it was all the time within you, that it is the Self of your own self. That freedom is your own nature, and this *Mâyâ* never found you. Nature never had power over you. Like a frightened child you were dreaming that it was throttling you, and the release from this fear is the goal; not only to see it intellectually, but to perceive it, actualize it, much more definitely than we perceive this world. Then we shall know that we are free. Then, and then alone, will all difficulties vanish, then will all the perplexities of the heart be smoothed away, all crookedness made straight, then will vanish the delusion of manifoldness and nature; and *Mâyâ*, instead of being a horrible, hopeless dream as it is now, will become beautiful, and this earth, instead of being the prison-house it is now, will become our playground. Even dangers and difficulties, even all sufferings, will become deified, as it were, and show us their real nature, will show us that behind everything, as the

substance of everything, He is standing, and that He is the One Real Self.

VII.

The Absolute and Manifestation.

The one question that is most difficult to grasp in understanding the Advaita Philosophy, and the one question that will be asked again and again and that will always remain after thinking of it all our life, is—"How has the Infinite, the Absolute, apparently become the finite?" I will take up this question, and, in order to illustrate it better, I will use a figure.



Here is the Absolute (a), and this is the Universe (b). The Absolute has become the Universe. By this is not only meant the material world, but the mental world, the spiritual world—everything, heavens and earths, and all that exists. Mind is the name of a change, and body the name of another change, and so on, and all these changes compose our universe. The Absolute (a) appears to have become the Universe (b) by coming through time, space, and causation (c). This is the central idea of Advaita. Time, space, and causation are like the glass through which

the Absolute is seen, and when It is seen on the lower side It appears as the Universe. Now we at once gather from this, that in the Absolute, there is neither time, space, nor causation. The idea of time cannot be there, seeing that there is no mind, no thought. The idea of space cannot be there, seeing that there is no external change. What you call motion and causation cannot exist where there is only one. We have to understand this and impress it on our minds, that what we call causation begins after, if we may be permitted to say so, the degeneration of the Absolute into the phenomenal, and not before; that our will, our desire, and all these things always come *after* that. I think Schopenhauer's philosophy makes a mistake in its interpretation of Vedânta, for it seeks to make the will everything. Schopenhauer makes the will stand in the place of the Absolute. But the Absolute cannot be presented as will, for will is something changeable and phenomenal, and over the line drawn above time, space and causation, there is no change, no motion. It is only below the line that external motion and internal motion, called thought, begin. There can be no will on the other side, and will, therefore, cannot be the cause of this universe. Coming nearer, we see in our own bodies that will is not the cause of every movement. I move this chair; will was the cause of that movement, and that will became manifested as muscular motion at the other end. But the same power that moves the chair is moving the heart, the lungs, and so on, but not through will. Given that the power is the same, it only becomes will when it rises to the plane of consciousness, and to call it will before it has risen to this plane is a misnomer. This makes a good deal of confusion in Schopenhauer's philosophy.

A stone falls and we ask why. This question is possible only on the supposition that nothing happens independently, that every motion must have been preceded by a cause of some kind. I request you to make this very clear in your minds, for whenever we ask why anything happens, we are taking for granted that everything that happens must have a *why*, that

is to say, it must have been preceded by something else which acted as cause. This precedence and succedence are what we call the law of causation. It means that everything in the Universe is by turn a cause and an effect. It is the cause of certain things which come after it and is itself the effect of something else which has preceded it. This is called the law of causation, and is a necessary condition of all our thinking. We believe that every particle in the universe, whatever it be, is in relation to every other particle. There has been great discussion as to how this idea arose. In Europe there have been so-called intuitive philosophers who believed that it was constitutional in humanity, others have believed that it comes from experience, but the question has never been settled. We shall see later on what Vedânta has to say about it. But first we have to understand this, that the very asking of the question "why" presupposes that everything round us has been preceded by certain things, and will be succeeded by certain other things. The other belief involved in this question is that nothing in the universe is independent, everything can be acted upon by something outside itself. Inter-dependence is the law of the whole universe. In saying, "What caused the Absolute?" what error are we making! We are applying the same supposition in this case. To ask this question we have to suppose that the Absolute also is bound by something else, and that the Absolute also is dependent on something else. That is to say, in so using the word Absolute, we drag the Absolute down to the level of the universe. For above that line there is neither time, space, nor causation, because it is all one. That which exists by itself alone cannot have any cause. That which is free, cannot have any cause, else it would not be free, but bound. That which has relativity cannot be free. Thus, we see that the very question, why the infinite became the finite, is an impossible one, it is self-contradictory. Coming from subtleties to the logic of our common plane, to common sense, we can see this from another side, when we seek to know how the Absolute has

become the relative. Supposing we knew the answer, would the Absolute remain the Absolute? It would have become the relative. What is meant by knowledge in our common sense idea? It is only something that has become limited by our mind, that we know, and when it is beyond our mind, it is not knowledge. Now if the Absolute becomes limited by the mind, it is no more Absolute; it has become finite. Everything limited by the mind becomes finite. Therefore, to know the Absolute is again a contradiction in terms. That is why this question has never been answered, because if it were answered there would no more be an Absolute. A God known is no more God; He has become finite like one of us. He cannot be known, He is always the Unknowable One. But what Advaita says is that God is more than knowable. This is a great fact to learn. You must not go home with the idea that God is unknowable in the sense in which Agnostics put it. For instance, here is a chair, it is known to me. On the contrary what is beyond ether, or whether people exist there or not is possibly unknowable. But God is neither known nor unknowable in this sense. He is something still higher than known; that is what is meant by God being unknown and unknowable; the expression is not used in the sense in which it may be said that some questions are unknown and unknowable. God is more than known. This chair is known; but God is intensely more than that, because in and through Him we have to know this chair itself. He is the witness, the Eternal Witness of all knowledge. Whatever we know, we have to know in and through Him. He is the essence of our own Self. He, the "I," is the essence of this ego; we cannot know anything excepting in and through that "I." You have to know everything in and through the *Brahman*. To know the chair, therefore, you have to know it in and through God. Thus God is infinitely nearer to us than the chair, yet He is infinitely higher. Neither known, nor unknown, but something infinitely higher than either. He is your Self. "Who would live a second, who would breathe a second in this universe, if that Blessed One were not filling it,

because in and through Him we breathe, in and through Him we exist?" Not that he is standing somewhere and making my blood circulate. What is meant is that He is the essence of all this, the Soul of my soul. You cannot by any possibility say you know Him; it would be too much of a degradation. You cannot jump out of yourself, so you cannot know Him. Knowledge is objectification. For instance, in memory you are objectifying many things, projecting them out of yourself. All memory, all the things which I have seen and which I know are in my mind. The pictures, the impressions of all these things are in my mind, as it were, and when I would try to think of them, to know them, the first act of knowledge would be to project them outside. This cannot be done with God, because He is the essence of our souls; we cannot throw Him out. This is said to be the holiest word in Vedânta: "He that is the essence of your soul, He is the Truth, He is the Self, Thou that art, O Svetaketu." This is what is meant by "Thou art Brahman." You cannot describe Him by any other language. All attempts of language, calling Him father, or brother, or our dearest friend, are attempts to objectify God, which cannot be. He is the Eternal Subject of everything. I am the subject of this chair; I see the chair, so God is the Eternal Subject of my soul. How can you objectify Him, the Essence of your souls, the Reality of everything? Thus, I would repeat to you once more, God is neither knowable nor unknowable, but something infinitely higher than these. He is one with us, and that which is One is neither knowable, nor unknowable, just as my own self, or your own self. You cannot know your own self, you cannot move it out, and make it an object to look at, because you are that, and cannot separate yourself from it. Neither is it unknowable, for what is more known than yourself? It is really the centre of our knowledge in exactly the same sense that God is neither unknowable nor known, but infinitely higher than that, your real Self.

Thus we see, that, first, the question: "What caused the Absolute" is a contradiction in terms, and secondly, we find that

the idea of God in the Advaita is His Oneness, and therefore we cannot objectify Him, for we are always living and moving in Him; whether we know it or not does not matter. Whatever we do is always through Him. Now the question is what are time, space, and causation? Advaita means non-duality; there are no two, but One. We see that here is a proposition that the Absolute, the One is manifesting Itself as many through the veil of time, space, and causation. Therefore it seems that here are two, the Absolute, and *Mâyâ* (the sum-total of time, space, and causation). It seems apparently very convincing that there are two. To which the Advaitist replies that it cannot be called two. To have two, we must have two independent existences, just as that of the Absolute, which cannot be caused. In the first place, this time, space, and causation cannot be said to be an independent existence. Time is entirely a dependent existence; it changes with every change of our mind. Sometimes in a dream one imagines that he has lived several years; at other times several months were passed as one second. So that time has entire dependence on our state of mind. Secondly, the idea of time vanishes altogether sometimes. So with space, we cannot know what space is. Yet it is there, indefinable, and cannot live separate from anything else. So with causation.

The one peculiar attribute we find in all this time, space, and causation, is that they cannot live separate from other things. Try to think of space which has neither color, nor limits, nor any connection with the things around, just abstract space. You cannot think of it thus; you have to think of it as the space between two limits, or between objects. It has to cling on to some object to have its existence. So with time; you cannot have any idea of abstract time, but you have to take two events, one preceding and the other succeeding, and join the two events by the idea of succession. Time depends on two events, just as space has to relate itself to outside objects. And the idea of causation is inseparable from time and space. This is the peculiar thing about them, that they have no independent

existence. They have not even the existence which the chair or the wall has. They are as a shadow around everything, but you cannot catch it. It has no real existence; we see that it has not. Yet a shadow is not non-existence, seeing that through this shadow all things are manifesting as this universe. Thus we see first that this combination of time, space, and causation, has neither existence nor non-existence. It is like a shadow which comes around things. Secondly, it sometimes vanishes. To give an illustration, there is a wave on the sea. The wave is the same as the ocean, certainly, and yet we know it is a wave, and as such different from the ocean. What makes this difference? The form and the name, the idea in the mind and the form. Now can we think of a wave form as anything separate from the ocean? Certainly not. It always clings on to the ocean idea. If the wave subsides, the form vanishes in a moment, and yet the form was not a delusion. So long as the wave existed the form was there, and you were bound to see the form. This is *Mâyâ*.

The whole of this universe, therefore, is as it were, a peculiar form; the Absolute is that ocean, while you and I, the suns, and stars, and all things are various waves of the ocean. And what makes the waves different? Only form, and that form is just time, space, and causation, all entirely dependent on the wave. As soon as you take away the wave, they vanish. As soon as the individual gives up this *Mâyâ*, it vanishes for him, and he becomes free. The whole struggle is to get rid of this clinging on to time, space, and causation. It is always throwing obstacles in our way, and we are trying to get free. What do they call the theory of evolution? What are the two factors? There is a tremendous potential power which is trying to express itself, and circumstances are holding it down, the environments will not allow it to express itself. So, in order to fight with these environments, the power is getting newer and newer bodies. A little amoeba, in the struggle, gets another body and conquers some obstacles, then gets other bodies, until it becomes man. Now if we carry that logic to its conclusion, there must come

a time when that power that was in the amoeba and which came out as man will have conquered *all* the obstructions that nature can bring before it, and will have escaped from all its environments. This idea brought into metaphysics would be expressed thus: there are two components of every action, the one the subject, the other the object. For instance, I feel unhappy because a man scolds me. These are the two parts; and what is my struggle all my life? To make myself strong enough to conquer that environment, so that he may scold and I shall not feel. That is how we are trying to conquer. What is meant by morality? Making the subject strong, inuring ourselves to the hardships of temptation until it ceases to have power over us and it is a logical conclusion of our philosophy, that there must come a time when we shall have conquered all environments, because Nature is finite.

That is another thing to learn. How do you know that Nature is finite? You can only know this through metaphysics. Nature is that infinite under limitations. Therefore it is finite. So there must come a time when we have conquered all environments. And how are we to conquer them? We cannot possibly conquer all the objective environments. No. The little fish wants to fly from its enemies which are in the water. How does it conquer? By flying up into the air, becoming a bird. The fish did not change the water, or the air; the change was in itself. Change is always subjective. So on, all through evolution you find that the conquest of nature comes by change in the subjective. Apply this to religion, and morality, and you will find that the conquest of evil comes by the change in the subjective also. That is how the Advaita system gets its whole force, on the subjective side of man. To talk of evil and misery is nonsense, because they do not exist outside. If I am inured against all anger, I never feel angry. If I am proof against all hatred, I never feel hatred, because it cannot touch me.

This is therefore the process by which to achieve that conquest—through the subjective, by perfecting the subjective.

Therefore, you find one more thing, that the only religion, I may make bold to say, which agrees with and even goes a little further than modern researches, both on physical and moral lines, is the Advaita, and that is why it appeals to modern scientists so much. They find that the old dualistic theories are not enough for them, do not satisfy their necessities. A man must not only have faith, but intellectual faith too. Now, in this latter part of the nineteenth century, such ideas as that a religion coming from any other source than one's own forefather's religion must be false, show that there is still weakness left, and such ideas must be given up. I do not mean that it is in this country alone, but in every country, and nowhere more than in my own. This Advaita was never allowed to come to the people. At first some monks got hold of it, and took it to the forests, and so it came to be called the Forest Philosophy. By the mercy of the Lord, the Buddha came and preached it to the masses, and the whole nation arose to Buddhism. Long after that, when atheists and agnostics had destroyed the nation again, the old preachers found out that Advaita was the only thing to save India from materialism.

Twice has Advaita saved India from materialism. Just before the Buddha came, when materialism had spread to a fearful extent, and it was of a most hideous kind, not like that of the present day but of a far worse nature. I am a materialist of a certain kind, because I believe that there is only One. That is what the materialist wants to tell you, only he calls it matter and I call it God. The materialists admit that out of this one matter, all hope, and religion, and everything have come. I say that all these have come out of *Brahman*. I allude to the old crude sort of materialism—eat, drink and be merry; there is neither God, nor soul, nor heaven; religion is a concoction of wicked priests; the materialism which said to man: "As long as you live, try to live happily; eat, though you may have to borrow money for it, and never mind about repaying." That was the old materialism, and that kind of philosophy spread so much that even to-day

it has got the name of "popular philosophy." Buddha brought the Vedânta out, gave it to the people and saved India. Then a thousand years after his death a similar state of things prevailed; the mobs, the masses, and the various races, had been converted to Buddhism, and naturally the teachings of the Buddha became in time degenerated because most of these people were very ignorant. Buddhism taught no God, no Ruler of the universe, so gradually the masses brought their gods, and devils, and hobgoblins, out again, and a tremendous hotch-potch was made of Buddhism in India. Then again Materialism came to the fore, taking the form of license with the higher classes, and superstition with the lower, when Sankarâcharya arose, and once more revivified the Vedânta philosophy. He made it a rationalistic philosophy. In the Upanishads the arguments are often very obscure. By Buddha the moral side of the philosophy was emphasized, and by Sankarâcharya, the intellectual side. He collected all the obscure and apparently contradictory texts of the Upanishads and showed the harmony between them. He worked out, rationalized and placed before men a wonderful, coherent whole.

Materialism prevails in Europe to-day. You may pray all the world over for the salvation of these sceptics, but they do not yield, they want reason. The salvation of Europe depends on a rationalistic religion, and Advaita—the non-duality, the Oneness, the idea of the impersonal God—is the only religion that can keep any hold on intellectual people. It comes whenever religion seems to disappear, and irreligion seems to prevail, and that is why it is gaining ground in Europe and America. One thing more has to be added to it. In the old Upanishads we find sublime poetry; these "Seers of Truth" were poets. Plato says, inspiration comes to people through poetry, and it seemed as if these ancient *Rishis* were raised above humanity to show these truths through poetry. They never preached, nor philosophized, nor wrote. Strains of music came out of their lips. In Buddha we had the great, universal heart,

infinite patience making religion practical, bringing it to every one's door; in Sankarâcharya we saw tremendous intellectual power, throwing the scorching light of reason over everything. We want to-day that bright sun of intellectuality, and joined to it the heart of Buddha, that wonderful, infinite heart of love and mercy. This union will give us the highest philosophy. Science and religion will meet and shake hands. Poetry and philosophy will become friends. This will be the religion of the future, and if we can work it out, we may be sure that it will be for all times and professions. This is the one way that will be acceptable to modern science, for it has almost fallen into it. When a great scientific teacher asserts that all things are the manifestation of one force, does it not remind you of the God of whom you hear in the Upanishads: "As the one fire entering into the universe is expressing itself in various forms, and yet is infinitely more besides, even so that one Soul is expressing itself in every soul and yet is infinitely more besides." Do you not see how science is going? The Hindu nation proceeded through the study of the mind, through metaphysics and logic. The European nations start from external nature, and now they, too, are coming to the same results. We find that searching through the mind we at last come to that Oneness, that Universal One, the Internal Soul of everything, the Essence, the Reality of everything, the Ever-Free, the Ever-Blissful, the Ever-Existing. Through material science we come to the same Oneness. Science to-day is telling us that all things are but the manifestation of one energy, which is the sum-total of everything which exists, and the trend of humanity is towards freedom, and not towards bondage. Why should men be moral? Because through morality is the path towards freedom, and immorality leads to bondage.

Another peculiarity of the Advaita system is that from its very start it is non-destructive. That is another glory, that boldness to preach: "Do not disturb the faith of any, even of those who through ignorance have attached themselves to lower forms of worship." That is what it says: "Do not disturb,

but help every one to get higher and higher; include all humanity." This philosophy preaches a God who is a sum-total. If you seek a universal religion which can apply to every one, that religion must not be partial and one-sided, it must always be the sum-total and be able to include all degrees of religious development.

This idea is not clearly found in any other religious system. They are all parts which have not yet grasped the idea of absolute Unity. The existence of the part is merely for this, that it is always struggling to attain to the whole. So, from the very first Advaita had no antagonism with the various sects existing in India. There are dualists existing to-day, and their number is by far the largest in India, because dualism naturally appeals to less educated minds. It is a very handy, natural, common-sense explanation of the universe. But with these dualists, Advaita has no quarrel. The one thinks the God of the universe is outside the universe, somewhere in heaven, and the other that the God of the universe is his own soul, and that it would be a blasphemy to call Him anything more distant. Any idea of separation would be terrible. We can only be the nearest of the near. There are not words in any language to express this nearness, except this one word—Oneness. With any other idea the Advaitist is frightened, just as the dualist is frightened with the concept of the Advaita, and thinks it blasphemy. At the same time the Advaitist knows why these other ideas must be and so has no quarrel with the dualist; the latter is on the right road. From his standpoint, as soon as he looks from the part, he will have to see many. Any view of God looked at from a part of this universe can only be that projecting outside. It is the constitutional necessity of the dualistic standpoint. Let them have it. The Advaitist knows that whatever may be their defects or mistakes, they are all going to the same goal. There he differs entirely from the dualist, who is forced by his very point of view to believe that all opposing views are wrong. The dualists all the world over naturally believe in a personal God who is purely

anthropomorphic; and just as a great potentate here is pleased with some and displeased with others, the same idea attaches to the personal God of the dualist. He is arbitrarily pleased with some person, or race, and showers blessings upon them. Naturally the dualist comes to the conclusion that God has certain favorites, and hopes to be one of them. You will find in almost every religion the idea that "we are the favorites of our God, and only by believing as we do can you be taken into favor with Him." Some dualists are so narrow as to insist that only the few who have been predestined to the favor of that God can be saved, the rest may try ever so hard, but they cannot come in. I challenge you to show one dualistic religion which has not more or less of this exclusiveness. And because of it, they are in the nature of things bound to fight and quarrel with each other, and this they have ever been doing. Again, these dualists win popular favor, for the vanity of the uneducated is appealed to. They like to feel that they enjoy exclusive privileges. The dualist thinks you cannot have morality until you have a God with a rod in his hand, ready to punish you. The unthinking masses are generally dualists, and they, poor fellows, have been persecuted for thousands of years in every country, therefore their idea of salvation is absence from the fear of punishment. I have been asked by a clergyman in America: "What, no devil in your religion? How can that be?" But, on the other hand, we find that the best and greatest men that have been born in the world have worked with that high impersonal idea. It is the Man who says in the New Testament, "I and my Father are One," whose power descends unto millions. For thousands of years it has worked for good. And we know that the same Man, because he was a non-dualist, was merciful to others. To the masses who cannot conceive of anything higher than a personal God, he says: "Pray to your Father in heaven." To others, who could grasp a higher idea, he said: "I am the Vine, ye are the branches;" but to his disciples to whom he revealed himself more fully he proclaimed the highest truth: "I and my Father are One."

It was the great Buddha, in India, who never cared for the dualist gods, and who has been called an atheist and a materialist, who yet was ready to give up his body for a poor goat. That man set in motion the highest moral ideas any nation can have. Wherever there is a moral code, it is a ray of light from that man. We cannot force the great hearts of the world into little narrow limits and keep them there, especially at this time in the history of humanity, when there is a degree of intellectual development such as was never dreamed of, even a hundred years ago; a wave of scientific knowledge which nobody, even fifty years ago, would have dreamed of. Do you want to kill people by forcing them into narrow limits? It is impossible until you degrade them into animals and unthinking masses. What is now wanted is a combination of the highest intellectuality with the greatest heart expansion, infinite love and infinite knowledge. The Vedantist gives no other attribute to God except these three, that He is Infinite Existence, Infinite Knowledge, Infinite Bliss; and he regards these three as One. Existence without knowledge and love cannot be. Knowledge without love cannot be, and Love without knowledge cannot be. That is what we want, that harmony of Existence, Knowledge and Bliss Infinite. Our goal is that perfection of Existence, Knowledge, and Bliss. We want harmony, not one-sided development. It is possible to have the intellect of a Sankara with the heart of a Buddha, and I hope we shall all struggle to attain to that blessed combination.

VIII.

Unity in Diversity.

"The Self-Existent One projected the senses outwards and therefore a man looks outward, not within himself. A certain wise one, desiring immortality, with inverted senses perceived the Self within." As we have been saying, the first inquiry that we find in the *Samhita*, and in the other books, was concerning outward things, and then a new idea came, that the reality of things is not to be found in the external world; not by looking out, as it were, but by turning the eyes, as it is literally expressed, inwards. And the word used for the soul is very significant, it is "He who has gone inward," the innermost reality of our being, the heart centre, the core, from which, as it were, everything comes out; the central sun, of which the mind, the body, the sense organs, and everything else that we have, are but rays going outwards. "Men of childish intellect, ignorant persons, run after desires, which are external, and enter the trap of far-reaching death, but the wise, understanding immortality, never seek for the eternal in this life of finite things." The same idea is here made clear, that in this external world, which is full of finite things, it is impossible to see and find the Infinite. The Infinite must alone be sought in that which is infinite, and the only thing infinite about us is that which is within us, our own

soul. Neither the body, nor the mind, nor the world we see around us, not even our thoughts, are infinite. They all have beginning in time and finish in time. The Seer, He to whom they all belong, the soul of man, He who is awake in the internal man, alone is infinite, and to seek for the infinite cause of this whole universe we must go there; in the infinite soul alone can we find it. "What is here is there too, and what is there is here also. He who sees the manifold is going from death to death." We have seen how at first there was the desire to go to heaven. When these ancient Âryans became dissatisfied with the world around them naturally they thought that after death they would go to some place where there would be all happiness without any miseries; these places they multiplied and called *Svargas*—the word may be translated as heavens—where there would be joy for ever; the body would become perfect, and also the mind, and there they would live with their forefathers. But as soon as philosophy came, men found that this was impossible and absurd. The very idea of an infinite in place would be a contradiction in terms. A place must begin and continue in time, therefore they had to give that up. They found out that the gods who lived in these heavens had once been human beings on earth, and through their good works, or something else, had become gods, and the godhoods, as they called them, were different states, different positions; none of the gods spoken of in the Vedas are permanent individuals.

For instance, Indra and Varuna are not the names of certain persons, but the names of conditions, as governors and so on. The Indra who had been before is not the same person as the Indra of the present day; according to them, he has passed away, and another man from earth has gone up and filled the place of Indra. So with all the gods. They are certain positions, which are filled successively by human souls, who have raised themselves to the condition of gods, and yet—even they die. In the old Rig Veda we find the word immortality used with regard to these gods, but later on it is dropped entirely, for they found

that immortality, which is beyond time and space, cannot be spoken of with regard to any physical form, however subtle it may be. However fine it may be it must have a beginning in time and space, for the necessary factors that enter into the production of form are in space. Try to think of having form without space; it is impossible. Space is one of the materials, as it were, which makes up the form, and this is continually changing. Space and time are in *Mâyâ*, and this idea is related in the line—"What is here, that is there too." If there are these gods they must be bound by the same laws that apply here, and the one end of all laws, in their development, involves destruction and renewal again and again. These laws are taking the whole of matter to pieces, as it were moulding out of it different forms, and inversely crushing them out into matter again. Everything born must die, and so, if there are heavens, the same laws must hold good there.

In this world we find that all happiness is followed by some sort of misery as its shadow. Life has its shadow death. They must go together, because they are not contradictory, not two separate existences, but different manifestations of the same unit factor, life and death, sorrow and happiness, good and evil. The dualistic conception that good and evil are two separate identities, and that they are both going on eternally, is absurd on the face of it. They are the diverse manifestations of one and the same fact, at one time appearing as bad, and at another time as good. The difference does not exist in kind, but only in degree. They differ from each other in degree of intensity. We find as a fact that the same nerve systems carry good and bad sensations alike, and when the nerves are injured neither sensation comes to us. If a certain nerve is paralyzed, we do not get the pleasurable feelings that used to come along that wire, and at the same time we do not get the painful feelings either. They are never two, but the same. Again, the same thing produces pleasure and pain at different times of life. The same phenomenon will produce pleasure in one, and give pain to

another. The eating of meat produces pleasure to the man, but pain to the animal which is being eaten. There has never been anything which has pleased every one alike. Some are pleased, others displeased. So it goes on. Therefore, on the face of it, this duality of existence is denied, and what follows from this? I told you in my last lecture that we can never ultimately have everything good on this earth and nothing bad. This may have disappointed and frightened some, but I cannot help it and I am open to conviction when I am shown the contrary; but until that can be proved to me, and I can find that it is true, I cannot say so.

The general argument against my statement and apparently a very convincing one, is this, that in the course of evolution, all that is evil in what we see around us is gradually being eliminated, and the result is that if this elimination continues after millions of years a time will come when all the evil will have been eliminated, and the good alone will remain. This is apparently a very sound argument, would to God it were true, but there is a fallacy, and it is this, that it takes for granted that good and evil both are quantities that are eternally fixed. It takes for granted that there is a definite mass of evil which may be represented by 100, and likewise of good, and that this mass of evil is being diminished every day, leaving only the good remaining. But is this so? The history of the world shows that evil is a continuously increasing quantity as well as good. Take the lowest man; he lives in the forest. His sense of enjoyment is very small, and so also is his power to suffer. His misery is entirely on this sense plane. If he does not get plenty of food he is miserable, give him plenty of food and freedom to rove and to hunt, and he is perfectly happy. His happiness consists only in the senses, and his misery also. See that man increasing in knowledge; his happiness is increasing, intellect is opening to him, sense enjoyment is evolving into intellectual enjoyment. He now feels wonderful pleasure in reading a beautiful poem. A mathematical problem takes up his whole life, and he is absorbed

in the intense pleasure of it. But, with that, the finer nerves are becoming more and more susceptible to intense miseries of which the savage did not think, and he suffers mental pain. The sense of separation when the husband does not love the wife, quarrels, and in a dozen things intense desires seize upon him, causing pain which was unknown to the savage. Take a very simple illustration. In Thibet there is no marriage, and there is no jealousy; yet we know that marriage is a much higher state. The Thibetans have not known the wonderful enjoyment, the blessing of chastity, the happiness of having a chaste, virtuous wife, and a chaste, virtuous husband. These people cannot feel that. And similarly they do not feel the intense jealousy of the unchaste wife or husband, of unfaithfulness on either side, with all the heart-burnings and miseries which believers in chastity experience. On one side the latter gain happiness, but on the other they gain misery too.

Take your country, which is the richest the world ever knew, and which is more luxurious than any other country, and see how intense is the misery, how many more lunatics you have, compared with other races, only because the desires are so keen. A man must keep up a high standard. The amount of money you spend in one year would be a fortune to a man in India, and you cannot preach to him because the surroundings are such, that that man must have so much money or he is crushed. The wheel of society is rolling on; it stops not for widows' tears or orphans' wails. You must move on, or you will be crushed under it. That is the state of things everywhere. Your sense of enjoyment is developed, your society is very much more beautiful than some others. You have so many more things to enjoy. But those who have fewer have much less misery than you have in this country. You can argue thus throughout. The higher the ideal you have in the brain, the greater is your enjoyment, and the more profound your misery. One is like the shadow of the other, so to say; that evils are being eliminated may be true, but if so, the good also must be dying out. But are

not evils multiplying fast, and diminishing on the other side, if I may so put it? If good increases in arithmetical proportion, evil increases in geometrical proportion. And this is *Mâyâ*. It means that it is neither optimism nor pessimism. It is not the position of Vedânta that this world is a miserable world. That would be a lie. At the same time we say it is not true, it is a mistake to say that this world is full of happiness and blessings. So it is useless to tell children that this world is all good, all flowers, and milk and honey. That is what we have all dreamed. At the same time it is erroneous to think because one man has suffered more than another that all is evil. It is this duality, this play of good and evil, that misleads us. We must always remember the warning of Vedânta not to think that good and evil are two, not to believe that good and evil are two separate essences, for they are one and the same thing appearing in different degrees and in different guises, and producing differences of feeling in the same mind. So, the first thought of Vedânta is the finding of unity in the external, the One Existence manifesting Itself, however different It may appear in manifestation. Think of the old crude theories of the Persians—two gods creating this world. The good god doing everything that is pleasurable, and the bad one everything else. On the very face of it you find the absurdity, for if it be carried out every law of nature must have two parts, and this law of nature is sometimes manipulated by one god, and then he goes away and the other manipulates it. It is the law of Unity that gives us our food, and the same law kills many men through accidents or misadventure. Then the difficulty comes, that both are working at the same time, and these two gods keep themselves in harmony, by injuring one and doing good to another. This was a crude case, of course, the crudest way of expressing the duality of existence. But then, take the more advanced philosophy, the abstract cases, of telling people that this world is partly good and partly bad. This again is absurd, arguing from the same standpoint.

As such, we find first of all that this world is neither optimistic nor pessimistic; it is a mixture of both, and as we go on we shall find that the whole blame is taken out of the hands of nature and put upon us. And again, the Vedânta offers a great hope. It is not a denial of evil; it analyzes boldly the fact as it is, and does not seek to conceal anything. It is not hopeless; it is not agnostic. It finds out a remedy, but it wants to place that remedy on adamantine foundations, not by shutting the child's mouth and blinding its eyes with something which is transparently untrue, and which the child will find out in a few days. I remember when I was a young child, a young man's father died and left him poor, and with a large family to support. He found that his father's friends were his worst enemies in reality, and one day he had a conversation with a clergyman who offered this consolation, "Oh, it is all good, all is sent for our good." That is the old method of trying to put a piece of gold cloth on an old sore. It is a confession of weakness, of absurdity. Then this young man went away, and six months afterwards the clergyman had a son born, and the young man was invited to the party for thanksgiving. Then the clergyman began to pray, "Thank God for His mercies." And the young man stood up and said, "Stop; this is all misery." The clergyman asked why. "Because when my father died it was all good, though apparently evil; so now this is apparently good, but really evil." Is this the way to cure the misery of the world? Be good and have mercy to those who suffer. Do not try to patch it up, nothing will cure this world; go beyond it.

This world is a world of good and evil always. Wherever there is good, evil follows, but beyond and behind all the manifestation, all the contradiction, the Vedânta finds that Unity. It says give up what is evil and give up what is good. What then remains? It says good and evil are not all we have. Behind these stands something which is yours, the real you, beyond every evil, and beyond every good too, and it is that which is manifesting itself as good and bad. Know that first, and then, and then alone, you

will be an optimist, and not before; for you will then control the whole thing. Control these manifestations and then you will be at liberty to manifest the real "you" just as you like. Then alone you will be able to manifest it only as good, or only as evil, just as you like; but be first master of yourself, stand up and be free; go beyond the pale of these laws, for these laws do not absolutely govern you, they are only part of your being. First find out that you are not the slave of nature, never were and never will be; that this nature, infinite as you may think it, is only finite, but one drop in the ocean, and your nature is as the ocean; you are beyond the stars, or the sun, or the moon. They are like mere bubbles compared with your infinite being. Know that and you will control both good and evil. Then alone the whole vision will change and you will stand up and say, how beautiful is good and how wonderful is evil.

That is what the Vedânta teaches you to do. It does not propose any slipshod remedy by covering things over with gold paper, and the more the wound festers putting on the more gold paper. This life is a hard fact; work out of it if you can, boldly, though it may be adamantine; no matter, the soul is greater. It lays no responsibility on little gods; but you are the makers of your fortunes. You make yourselves suffer, you make good and evil, and it is you who put your hands before your eyes and say it is dark. Hands off and see the light; you are effulgent, you are perfect already, from the very beginning. We understand it now. "He goes from death to death who sees the many here. See that One and be free."

How are we to see it? Nay, even this very mind, so deluded, so weak, so easily led, even this mind can be strong and may catch a glimpse of that knowledge, that Oneness, and then it saves us from dying again and again. "As water which falls upon a mountain breaks into pieces, and in many various streams runs down the sides of the mountain, so all the energies which you see here are that one Unit beginning." It has become manifold falling upon *Mâyâ*. Do not run after the manifold; go towards

the One. "He is in all that moves; He is in all that is pure. He fills the Universe; He is in the sacrifice; He is the Guest in the house; He is in man, in water, in animals, in truth; He is the Great One; He is the One Fire coming into this world. He is manifesting Himself in various forms. Even so that one Soul of the Universe is manifesting Himself in all these various forms. As the one air coming into this universe manifests itself in various forms, even so the One Soul of all souls of all beings, is manifesting Himself in all forms." This is true for you when you have understood this Unity, and not before. Then all is optimism, because He is seen everywhere. The question is, that if all this be true, that that Pure One, the Self, the Infinite, has entered all this, how is it that He suffers, how is it that He becomes miserable, impure? He does not, says the Upanishad. "As the sun is the cause of the eye-sight of every being, yet is not made defective by the defect in any eye, even so the Self of all is not affected by the miseries of the body, or by any misery that is around you." I may have some disease, and see everything yellow, but the sun is not affected. "He is the One, the Creator of all, the Ruler of all, the internal Soul of every being, He who makes His Oneness manifold. Thus sages who realize him as the Soul of their souls, unto them belong eternal peace; unto none else, unto none else. He who in this world of evanescence finds Him who never changes, he who in this universe of death finds that one life, he who in this manifold finds that oneness, and all those who realize Him as the soul of their souls, to them belongs eternal peace; unto none else, unto none else. Where to find Him in the external world, where to find Him in the suns, and moons, and stars? There the sun cannot illumine, nor the moon, nor the stars, the flash of lightning cannot illumine the place; what to speak of this mortal fire. He shining, everything else shines. It is His light that they have borrowed, and He is shining through them." Here is another beautiful simile. Those of you who have been in India and have heard of the Banyan tree, how it comes from one root, and spreads far around, will understand. He is

that Banyan tree; His root is above, and has branched out until it has become this universe, and however far it extends, every one of these trunks and branches is connected. He is the root of all.

Various heavens are spoken of in the *Brâhmana* portion of the Vedas, and the philosophical teaching of the Upanishads implies giving up the idea of going to heaven. All the work is not in this heaven, or that heaven, it is here in the soul; places do not signify anything. Here is another passage which shows these different states. "In the heaven of the forefathers, as a man sees things in a dream, so the real truth is seen." As in dreams we see things hazy and indistinct, so we see things there. There is another heaven called the *Gandharva;* there it is still less distinct; as a man sees his own reflection in the water, so is the reality seen there. The highest heaven that the Hindûs conceive is called the *Brahmaloka*, and in this the truth is seen much more clearly but not yet quite distinctly, like light and shade; but as a man sees his own face in a mirror, perfect, distinct, and clear, so is the truth shining in the soul of man. The highest heaven, therefore, is here in our own souls, the greatest temple of worship is the human soul, greater than all heavens, says the Vedânta, for in no heaven anywhere can we understand the reality as distinctly and clearly as here in this life, in our own soul. You may change places, just as we have seen. I have thought while in India that the cave would give clearer vision. I found it was not so. Then I thought the forest would be better. Then I thought Benares. The difficulty exists everywhere, because we make our own worlds. If I am evil the whole world is evil to me. That is what the Upanishad says. And the same thing applies to all. If I die and go to heaven, I should find the same. Until you are pure it is no use going to caves, or forests, or to Benares, or to heaven; and if you have polished your mirror it does not matter where you live, you get the reality just as it is. So it is useless work, running hither and thither, spending

energy in vain, which should be spent only in polishing the mirror. The same idea is expressed again.

"None see Him, none see His form with the eyes. It is in the mind, the pure mind, He is seen, and thus immortality is gained." Those that were at the summer lectures on *Râja Yoga* will be interested to know that what was taught then was a different kind of *Yoga*. Here in philosophy there is also a *Yoga*, but this is what is meant, that where there is control of all our senses, when these are held as slaves by the human soul; when they can no longer disturb his mind, then the *Yogin* has reached the goal. "When all vain desires of the heart have been thrown out, then this very mortal becomes immortal, then here he becomes one with God. When all the knots of the heart are cut asunder, then the mortal becomes immortal, and he enjoys *Brahman*." Here on earth, nowhere else.

A few words ought to be said here. Generally you will hear that this Vedânta, this philosophy and these Eastern systems look only to something beyond, letting go the enjoyments and struggles of this life. This idea is entirely wrong. Ignorant people who do not know anything of Eastern thought, and never had brain enough among them all to understand anything of the real teaching, tell you that you are going outside to the other world. On the other hand, we read in black and white here that they do not desire to go to any other world, but depreciate these worlds as places where people weep or laugh for a little while and then die. So long as we are weak, we shall have to go through the same thing there, but whatever is true is here, and that is the human soul. And this also is insisted upon, that we cannot escape the inevitable by committing suicide; we cannot evade it. But the right path is hard to find. The Hindû mind is just as practical as the Western, only we differ in our views of life. One man says build a good house, and have good clothes and good food, and intellectual knowledge, knowledge of science and so on, this is the whole of life; and in that he is immensely practical. But the Hindû says true knowledge of the

world means knowledge of the soul, metaphysics, and he wants to enjoy that life. In America there was a great Agnostic orator, a very noble man, a very good man, and a very fine speaker. He lectured on religion and said it was no use, we need not bother our heads about other worlds, and he employed this simile: we have an orange here, and we want to squeeze all the juice out of it. I met him once and said, "I agree with you entirely. I have this orange and I want to squeeze the juice out too. Only we differ as to the fruit. You think it is an orange; I think it is a mango. You think it is only necessary to live here and eat and drink and have a little scientific knowledge, but you have no right to say, that is the whole idea of life. To me such a conception is nothing. If I had only to know how an apple falls to the ground, or how an electric current shakes my nerves, I would commit suicide the next moment. I want to know the heart of things, the very life itself. Your study is the manifestation of life, mine is the life itself. I want to squeeze the juice out of my fruit even in this life. My philosophy says you must know the whole of it and drive out your heavens and hells and all these superstitions, even if they exist in the same sense that this world exists. I would know the heart of this life, its very essence, how it is, not only how it works and what are its manifestations. I want the 'why' of everything, I leave the 'how' to children. As one of your countrymen said, 'While I am smoking a cigarette, if I were to write down everything that happens, it would be the science of the cigarette.' It is good and great to be scientific. Lord bless them in their search, but when a man says that is all, he is talking foolishly, not caring to know the *raison d'être* of life, never studying existence itself. I may argue that all your knowledge is nonsense without basis. You are studying the manifestations of life, and when I ask you what life is you say you do not know. You are welcome to your study, but leave me mine."

Yet I myself am practical, very practical, in my own way. So all these ideas about being practical are nonsense. You are practical

in one way, and others in another. But a man of another type of mind does not talk. If he is told that he will find out the truth standing on one leg, he will find it that way. Another kind of man hears there is a gold mine somewhere, with savages all round. Three men go. Two perish, but one succeeds. The same man has heard there is a soul, and is content to leave it to the clergyman to preach. But the first man will not go near the savages. He says it may be dangerous, but if you tell him that on the top of Mount Everest, 30,000 feet above the sea level, there is a wonderful sage who can give him knowledge of the soul, he tries to climb there—40,000 may be killed, but one finds out the truth. These are practical, too, but the mistake lies in regarding what you term the world, as the whole of life. Yours is the vanishing point of enjoyment of the senses; there never was anything permanent in it, it can only bring more and more misery. Mine brings eternal peace, and yours brings only perpetual sorrows.

I do not say your view of what is practical is wrong. You are welcome to your interpretation. Great good and man's blessing come out of it, but do not therefore condemn my view. Mine also is practical in its own way. Let us all work according to our own plans. Would to God all of us were equally practical on both sides. I have seen some scientists who were equally practical scientists and spiritual men, and it is my great hope that in course of time the whole of humanity will be efficient in all such things. When a kettle of water is boiling, if you watch the phenomenon you find a bubble rising in one corner, and another in an opposite corner, then the bubbles begin to multiply, and four or five join together, and at last they all join, and a tremendous motion goes on. This world is very similar. Each individual is like a bubble, and the nations resemble many bubbles. Gradually these nations are joining, and I am sure the day will come when such a thing as a nation will vanish, and this separation will vanish; that Oneness to which we are all going, whether we like it or not, will become manifest; we are brothers

by nature, and have become separate. A time must come when all these ideas will be joined, and every man and woman in this world will be as intensely practical in the scientific world as in the spiritual, and then that Oneness; the harmony of oneness, will pervade the whole world. The whole world will become *jîvanmuktas*—"free whilst living." And we are all fighting towards that one end through all our jealousies and hatreds, through co-operation and antagonism. A tremendous stream is flowing towards the ocean. There are little bits of paper and straw in the stream. They may struggle to go back, but, in the long run, must follow down to the ocean. So you and I and all nature are like these little bits of paper rushing in mad currents towards that ocean of Life, Perfection and God; we may struggle to go back, to get up or down, and play all sorts of pranks, but in the long run we must go and join this ocean of Life and Bliss.

IX.

God in Everything.

We have seen how the greater portion of our life must of necessity be filled with evils, however we may resist, and that this mass of evil is practically almost infinite for us. We have been struggling to remedy this since the beginning of time, yet everything remains very much the same. The more we discover remedies, the more we find subtle evils existing in the world. We have also seen that all religions propose a God, as the one way of escaping from these difficulties. All religions tell us that if you take the world as it is, as most practical people would advise us to do in this age, then nothing would be left to us but evil. But all religions assert that there is something beyond this world. This life in the five senses, life in the material world, is not all that we have, it is only a small portion, and merely superficial. Behind and beyond is the Infinite where there is no more evil. Some people call this Infinite God, some Allah, some Jehovah, and so on. The Vedântin calls It *Brahman*.

The first impression of the advice given by religions is that we had better terminate our existence. Yet we have to live. The question is how to cure the evils of life, and the answer apparently is, give up life. It reminds one of the old story. A

mosquito settled on the head of a man, and a friend, wishing to kill the mosquito, gave it such a blow that he killed both man and mosquito. The remedy seems to suggest a similar course of action. Life is full of ills, the world is full of evil; that is a fact which no one who is old enough to know the world can deny.

But what is the remedy proposed by all the religions? That this world is nothing. Beyond this world is something which is very real. And here is the real fight. The remedy seems to destroy everything. How can that be a remedy? Is there no way out? Another remedy is proposed. The Vedânta says that what all the religions advance is perfectly true, but it should be properly understood. Often it is misunderstood, because the various religions are not very explicit, not very clear. What we want is head and heart together. The heart is great indeed; it is through the heart that come the great inspirations of life. I would a hundred times rather have a little heart and no brain, than be all brains and no heart. Life is possible, progress is possible for him who has heart, but he who has no heart and only brains dies of dryness.

At the same time we know that he who is carried along by his heart alone has to undergo many ills, for now and then he is liable to fall into pits. The combination of heart and head is what we want. I do not mean that a man should have less heart or less brain, and make a compromise, but let every one have an infinite amount of heart and feeling, and at the same time an infinite amount of reason. Is there any limit to what we want in this world? Is not the world infinite? There is room for an infinite amount of feeling, and so also for an infinite amount of culture and reason. Let them all come together without any limit, let them be running together, as it were, in parallel lines each with the other.

Most religions understand this fact and state it in very clear and precise language, but the error into which they all seem to fall is the same; they are carried away by the heart, the feelings. There is evil in the world; give up the world: that is the

great teaching, and the only teaching, no doubt. Give up the world. There cannot be two opinions that, to understand the truth, every one of us must give up error. There cannot be two opinions that every one of us, in order to have good must give up evil; there cannot be two opinions that every one of us to have life, must give up what is death. And yet, what remains to us, if this theory involves giving up the life of the senses, life as we know it, and what do we mean by life? If we give up all this, nothing remains. We shall understand this better, when, later on, we come to the more philosophical portions of the Vedânta. For the present, however, I beg to state that in Vedânta alone we find a rational solution of the problem. Here I can only lay before you what the Vedânta seeks to teach, and that is, the deification of the world.

The Vedânta does not, in reality, denounce the world. The ideals of renunciation nowhere attain such a climax as in the teachings of the Vedânta, but, at the same time, dry suicidal advice is not intended, it really means deification of the world—to give up the world as we think of it, as we seem to know it, as it is appearing, and to know what it really is. Deify it; it is God alone, and, as such, we read at the commencement of the oldest of the Upanishads, the very first book that was ever written on the Vedânta—"Whatever exists in this Universe, whatever is there, is to be covered with the Lord."

We have to cover everything with the Lord Himself, not by a false sort of optimism, not by blinding our eyes to the evil, but by really seeing God in everything. Thus we have to give up the world, and when the world is given up, what remains? God. What is meant? You can have your wives; it does not mean that you are to abandon them, and leave them to go away, but that you are to see God in the wife. Give up your children; what does that mean? Take your children and throw them into the street, as some human brutes do in every country? Certainly not. That is diabolism; it would not be religion. But see God in your children. So in everything. In life and in death, in woe

and in joy, in misery and in happiness, the whole world is full of the Lord. Open your eyes and see Him. That is what Vedânta says. Give up the world which you have conjectured, because your conjecture was based upon very partial experience; your conjecture was based upon poor reasoning, and upon your own weakness. Give that up; the world we have been thinking of so long, the world to which we have been clinging so long, is a false world of our own creation. Give that up; open your eyes and see that as such it never existed; it was a dream, *Mâyâ*. What existed was the Lord Himself. It is He in the child, He in the wife, and He in the husband, He in the good, and He in the bad, He in the murderer, He in the sin, and He in the sinner, He in life, and He in death. A tremendous proposal indeed! Yet that is the theme which the Vedânta wants to demonstrate, to teach, to preach, and to prove. This is just the opening theme.

Thus we avoid the dangers of life and its evils. Do not want anything. What makes us miserable? The cause of all miseries from which we suffer has been made by desire, want. You want something, and the want is not fulfilled; the result is distress. If there be no want there will be no more suffering. When we shall give up all our desires, what will be the result? The walls have no desires and they never suffer. No, and they never evolve. This chair has no desires; it never suffers, and it is a chair, too, all the time. There is a glory in happiness, there is a glory in suffering. If I may dare to say so, there is a utility in evil, too. The great lesson in misery we all know. Hundreds of things we have done in our lives which we wish we had never done, but which, at the same time, have been great teachers. As for me, I am glad that I have done good things, and glad I have done something bad; glad I have done something right, and glad I have committed many errors, because every one of them has been a great lesson.

I, as I am this minute, am the resultant of all I have done, all I have thought. Every action and every thought has had its effect, and these effects are the sum-total of my progress. The problem becomes difficult. We all understand that desires

are wrong, but what is meant by giving up desires? How can life go on? It would be the same suicidal advice, which means killing the desire and the patient too. So the answer comes. Not that you should not have property, not that you should not have things which are necessary, and things which are even luxuries. Have all that you want, and everything that you do not want sometimes, only know the truth and realize the truth. This wealth does not belong to anybody. Have no idea of proprietorship, possessorship. You are nobody, nor am I, nor anyone else. It all belongs to the Lord, because the opening verse told us to put the Lord in everything. God is in that wealth that you enjoy, He is in the desire that rises in your mind, He is in these things you buy because you desire them; He is in your beautiful attire, in your handsome ornaments. That is the line of thought. All will be metamorphosed as soon as you begin to see things in that light. If you put God in your every movement, in your clothes, in your talk, in your body, in your mind, in everything, the whole scene changes, and the world, instead of appearing as woe and misery, will become a heaven.

"The kingdom of heaven is within you," says Jesus; it is already there, says the Vedânta; so say others, so says every great teacher. "He that hath eyes to see, let him see," and "he that hath ears to hear, let him hear." It is already here. And that is one of the themes which the Vedânta undertakes to prove. It will prove also, that the truth for which we have been searching all this time is already present, it was all the time with us. In our ignorance, we thought we had lost it, and went about in the world crying and weeping, suffering misery, struggling to find the truth, and all the time it was dwelling in our own hearts. There alone can we find it.

If giving up the world is true, and if it is taken in its crude, old sense, then it would come to mean this: that we must not work, that we must become idle, that we must sit like lumps of earth, and neither think nor do anything, but become fatalists, driven about by every circumstance, ordered about by the laws

of nature, drifting from place to place. That would be the result. But that is not what is meant. We must work. Ordinary mankind, driven everywhere by false desires, what do they know of work? The man propelled by his own feelings and his own senses, what does he know about work? He works who is not propelled by his own desires, or by any selfishness whatsoever. He works who has no ulterior motive in view. He works who has nothing to gain from work.

Who enjoys a picture, the seller of the picture or the seer? The seller is busy with his accounts, computing what his gain will be, how much profit he will realize on the picture. His brain is full of that. He is looking at the hammer, and watching the bids. He is intent on hearing how fast the bids are rising. That man is enjoying the picture who has gone there without any intention of buying or selling. He looks at the picture and enjoys it. So this whole universe is a picture, and when these desires have vanished, men will enjoy the world; and this buying and selling, and these foolish ideas of possession will be ended. The money-lender gone, the buyer gone, the seller gone, this world remains the picture, a beautiful painting. I never read of any more beautiful conception of God than the following: "He is the great poet, the ancient poet: the whole universe is his poem, coming in verses and rhymes and rhythms, written in infinite bliss." When we have given up desires, then alone shall we be able to read and enjoy this universe of God. Then everything will become deified. Nooks and corners, by-ways and shady places, which we thought so unholy, spots on its surface which appeared so black, will be all deified. They will all reveal their true nature, and we shall smile at ourselves, and think that all this weeping and crying has been but child's play, and we were standing there watching.

Thus, says the Vedânta, do you work. It first advises us how to work—by giving up—giving up the world, the apparent, illusive world. What is meant by that? Seeing God everywhere, as said already. Thus do you work. Desire to live a hundred years, have

all the earthly desires, if you will, only deify them, convert them into heaven, and live a hundred years. Have the desire to live a long life of helpfulness, of blissfulness and activity on this earth. Thus working, you will find the way. There is no other way. If a man plunges headlong into foolish luxuries of the world without knowing the truth, he has not reached the goal, he has missed his footing. And if a man curses the world, mortifies his flesh, goes into a forest, and kills himself bit by bit by starving himself, makes his heart a barren waste, a desert, kills out all his feeling, becomes stern, awful, dried-up, that man also has missed the way. These are the two extremes, the two mistakes at either end. Both have lost the way, both have missed the goal.

Thus, says the Vedânta, thus work, putting God in everything, and knowing Him to be in everything, thus work incessantly, holding life as something deified, as God Himself, and knowing that this is all we have to do, this is all we have to ask for, because God is here in everything; where else shall we go to find Him? In every work, in every thought, in every feeling, He is already there. Thus knowing, we must work; this is the only way, there is no other. Thus the effects of work will not bind us down. We shall not be injured by the effects of work. We have seen how these false desires are the causes of all the misery and evil we suffer, but when they are thus deified, purified through God, when they come they bring no evil, they bring no misery. Those who have not learned this secret will have to live in a demoniacal world until they discover the secret. Many do not know what an infinite mine of blissfulness and pleasure and happiness is here, in them, around them, everywhere; they have not yet discovered it. What is a demoniacal world? The Vedânta says a world of ignorance.

Says the Vedânta, we are dying of thirst sitting on the banks of the mightiest river. We are dying of hunger sitting near piles of food. Here is the blissful universe. We do not find it. We are in it; it is around us all the time, and we are always mistaking it. Religions propose to find this out for us. This blissful universe is

the real search in all hearts. It has been the search of all nations, it is the one goal of religion, and this ideal is expressed in various languages; all the petty differences between religions and religions are mere word struggles, nonsense. It is only difference of language that makes all these apparent divergences; one expresses a thought in one way, another a little differently, yet perhaps each is saying exactly what the other is expressing in different language. That is how struggles come in this life of ours.

More questions arise in connection with this. It is very easy to talk about. From my childhood I have heard of this putting God everywhere and everything will become deified, and then I can really enjoy everything, but as soon as I come into this world, and get a few blows from it, this idea vanishes. I am out in the street thinking that God is in every man, and a strong man comes and gives me a push and I fall flat on the footpath. Then I rise up quickly, the blood has rushed into my head, and my fist clinches and reflection goes. Immediately I become mad. Everything is forgotten, instead of encountering God I see the devil. We have been told since we were born to see God in all; every religion has taught that—see God in everything and everywhere. Do you not remember in the New Testament how Christ explicitly says so? We have all been taught this, but it is when we come to the practical side that the difficulty begins. You all remember how in "Æsop's Fables" a fine big stag is looking at his picture reflected in a lake, and saying to his child, "How powerful I am, look at my splendid head, look at my limbs, how strong and muscular they are; how swiftly I can run," and in the meantime he hears the barking of dogs in the distance, and immediately takes to his heels, and after he has run several miles he comes back panting. The child says, "You just told me how strong you were, how was it that when the dogs barked you ran away?" "That is it, my son; when the dogs bark all my confidence vanishes. I forget my strength; my courage forsakes me and I flee for my life." So are we all our lives.

We are all thinking highly of poor humanity, we feel ourselves strong and valiant in the right; we make grand resolves, but when the "dogs" of trial and temptation bark, we are like the stag in the fable. We forget our power to overcome, we waver and for a time we are vanquished. Then if such is the case, what is the use of teaching all these things? There is the greatest use. The use is this, that perseverance will finally conquer. Nothing is to be done in a day.

"This Self is first to be heard, then to be thought upon, and then meditated upon." Everyone can see the sky, even the very worm crawling upon the earth, as soon as he looks up, sees the blue sky, but how very far away it is. The mind goes everywhere, but the poor body takes a long time to crawl on the surface of the earth. So it is with all our ideals. The ideal is far away, and we are here far below. At the same time we know that we must have an ideal. We must even have the highest ideal. And we know that unfortunately the vast majority of persons are groping through this dark life of ours without any ideal at all. If a man with an ideal makes a thousand mistakes, I am sure the man without an ideal makes fifty thousand. Therefore it is better to have an ideal. And this ideal we must hear as much as we can, hear till it enters into our hearts, enters into our brains, hear until it enters into our very veins, until it tingles in every drop of our blood, until it fills every pore in our body. We must meditate upon it. "Out of the fulness of the heart the mouth speaketh," and out of the fulness of the heart the hand works, too.

It is thought which is the propelling force in us. Fill the mind with the highest thoughts, hear them day after day, think of them month after month. Never mind failures; they are quite natural, they are the beauty of life, these failures. What would life be without these failures? It would not be worth having if it were not for the struggle. Where would be the poetry of life? Never mind the struggles, the mistakes. I never heard a cow tell a lie, but it is a cow—never a man. So never mind these failures,

these little backslidings, hold the ideal a thousand times, and if you fail a thousand times make the attempt once more. This is the ideal of man, to see God in everything. If you cannot see Him in everything, see Him in one, in that thing which you like best, and then see Him in another. So on you can go. There is infinite life before the soul. Take your time and you will achieve your desire.

"He, that One who vibrates more quickly than mind, who attains to more speed than mind can ever attain, to whom even the gods attain not, nor thought grasps, He moving, everything moves. In Him all exists. He is moving, He also is immovable. He is near and He is far. He is inside everything. He is the outside of everything, interpenetrating everything. Whoever sees in every human being that same Âtman, and whoever sees everything in that Âtman, he never goes far from that Âtman." When all life and the whole universe are seen in this Âtman, then man has attained the secret. There is no more delusion for him. Where is any more misery for him who sees this oneness in the universe?

This is another great theme of the Vedânta, this Oneness of life, Oneness of everything. We shall see how it demonstrates that all misery comes through ignorance, for this ignorance creates the idea of manifoldness, of separation between man and man, between nation and nation, between earth and moon, between moon and sun. Out of this idea of separation between atom and atom arises all misery, but the Vedânta says this separation does not exist, that it is not real. It is merely apparent, on the surface. In the heart of things there is Unity still. If you go inside you find that Unity between man and man, between races and races, high and low, rich and poor, gods and men, and animals too. If you go deep enough all will be seen as only variations of the One, and he who has attained to this conception of Oneness has no more delusion. He has reached that Unity which we call God in theology. Where is there any more delusion for him? What can delude him? He knows the reality of everything, the secret of everything. Where is there

any more misery for him? What does he desire? He has traced the reality of everything unto the Lord, that centre, that Unity of everything, and that is Eternal Existence, Eternal Knowledge, Eternal Bliss. Neither death nor disease, nor sorrow nor misery, nor discontent is there. All is Perfect Union and Perfect Bliss. For whom should he mourn then? In reality there is no death, there is no misery; in the centre, the Reality, there is no one to be mourned for, no one to be sorry for. He has penetrated everything, the Pure One, the Formless, the Bodiless, the Stainless, He the Knower, He the Great Poet, the Self-Existent, He who is giving to every one what he deserves. They are groping in darkness who are worshipping this ignorant world, the world that is produced out of ignorance. Those who are worshipping this world, thinking of it as Existence, are groping in darkness, and those who live their whole lives in this world, and never find anything better or higher, are groping in still greater darkness.

But he who knows the secret of beautiful nature, thinking of pure nature through the help of nature, he crosses death, and through the help of that which is pure nature, he enjoys Eternal Bliss. "Thou Sun, thou hast covered the truth with thy golden disk. Do thou open that for me so that I may see the truth which is inside thee. I have known the truth that is inside thee, I have known what is the real meaning of thy rays and thy glory, and have seen that which shines in thee; the truth in thee I see, and that which is within thee is within me also, and I in thee."

X.

Realization.

I will read to you from one of the simplest, but, I think, one of the most poetical of the Upanishads. It is called the Katha Upanishad. Some of you, perhaps, have read the translation by Sir Edwin Arnold, called "The Secret of Death." In our last lecture we saw how the inquiry which started with the origin of the world, and the creation of the universe, failed to obtain a satisfactory answer from without, and how it then turned inward. This book psychologically takes up that suggestion, questioning into the internal nature of man. It was first asked who created the external world, how it came into being, and now the question is, what is that in man which makes him live and move, and what becomes of it when the man dies. The first philosophers studied the material substance, and tried to reach the ultimate through that. At the best they found a personal Governor of the Universe, a human being immensely magnified, but yet to all intents and purposes a human being. But that cannot be the whole of truth; at best it can only be partial truth. We see this universe as human beings, and our God is our human explanation of the universe.

Suppose a cow were philosophical and had religion, it would have a Cow Universe, and a cow solution of the problem, and it

would not be necessary that it should see our God. Suppose cats became philosophers, they would see a Cat Universe and have a cat solution of the problem of the universe, some Cat ruling it. So we see from this that our explanation of the universe is not the whole of the solution. Neither does our conception cover the whole of the universe. It would be a great mistake to accept that tremendously selfish position which man is apt to take. Such a solution of the universal problem as we can get from the outside, labors under this difficulty, that in the first place the universe we see is our own particular universe, our own view of the Reality. That Reality we cannot see through the senses; we cannot comprehend it. We only know the universe from the point of view of beings with five senses. Suppose we obtain another sense, the whole universe must change for us. Suppose we had a magnetic sense; it is quite possible that we might find millions and millions of varieties of forces in existence which we do not yet know, for which we have no present sense or feeling. Our senses are limited, very limited indeed, and within those limitations exists what we call our universe, and our God is the solution of our universe, but that cannot be the solution of the whole problem. It cannot be; it is nothing, so to say. But man cannot stop. He is a thinking being, and he wants to find a solution which will comprehensively explain all universes. He wants to see a world which is at once the world of men and of God, and of all beings possible and impossible, and he wants to find one solution which will explain all phenomena.

We see we must first find the Universe where all universes are one; we must find something which, by itself, of a logical necessity must be the background, the material running through all these various planes of existence, whether we apprehend it through the senses or not. If we could possibly find something which we could know as the common property of the lower worlds, as also of the higher worlds, although we do not see them, but by the sheer force of logic could understand that this must be the basis of all existence, then our problem would

approach to some sort of solution; but this solution certainly cannot be obtained from the world we see and know, because that is only one view of the whole.

The only hope then lies in penetrating deeply. The early thinkers discovered that the further they were from the centre, the more marked were the variation and differentiation, and the nearer they approached the centre the nearer they were to unity. The nearer we are to the centre of a circle the nearer we are to the common ground in which all the radii meet, and the farther we are from the centre, the more differentiated is our radical line from the others. The external world is farther and farther away from the centre, and so there is no common ground where all the phenomena of existence meet. At best the external world is but one part of the whole of phenomena. There are other parts, the mental phenomena, the moral phenomena, the intellectual phenomena, the various planes of existence, and to take up only one, and find a solution of the whole out of that one, would be simply impossible. We first, therefore, want to find somewhere a centre from which, as it were, all the other planes of existence start, and standing there we will try to find a solution. That is the proposition. And where is that centre? It is inside, internal man. Going deeper and deeper inside, the ancient sages found that there, in the innermost core of the human soul, is the centre of the whole universe. All the planes gravitate towards that one point; there is the common ground, and standing there alone can we find a common solution. So the question who made this world is not philosophical, nor does its solution amount to anything.

This Katha Upanishad speaks in very figurative language. There was in ancient times, a very rich man, who made a certain sacrifice which required that he who made it should give away everything that he had. Now this man was not sincere. He wanted to get the fame and glory of having made the sacrifice, which required the giving away of everything, but at the same time he was only giving things which were of no further use to

him—old cows, half dead, barren, with one eye, and lame. Now he had a boy called Nachiketas. This boy saw that his father was not doing what was right, that he was breaking his vow, and he did not know what to say. In India the father and mother are living gods; a child dare not do anything before them, or speak before them, but simply stands. And so the boy approached the father, and because he could not make a direct inquiry he asked him, "Father, to whom are you going to give me? Your sacrifice requires that everything shall be given away." The father became very much vexed. "What do you mean, boy? A father giving away his own son?" The boy asked the question a second and a third time, and then the angry father answered, "Thee I give unto Death" (*Yama*). And the story goes on to say that the boy went unto Death. There is a god called *Yama*, the first man who died. He went to heaven and became the governor of all the *Pitris;* all the good people who die, go and live with him for a long time. He is a very pure and holy person (*i.e., yama*), chaste and good and pure is this *Yama*. The boy went to *Yama's* world. Even gods are sometimes not at home, and so three days this boy had to wait there. After the third day *Yama* returned.

"O, learned one," says *Yama*, "you have been waiting here for three days without food, and you are a guest worthy of respect. Salutation to thee, O Brâhman, and welfare to me. I am very sorry I was not at home. But for that I will make amends. Ask three boons, one for each day." And the boy asked. "My first boon is that my father's anger against me may pass away, that he be kind to me and recognize me when you allow me to depart." *Yama* granted this fully. The next boon was that he wanted to know about a certain sacrifice which took people to heaven. Now we have seen that the oldest idea which we got in the *Samhita* portion of the Vedas was only about heaven, where they had bright bodies, and lived with the fathers. Gradually other ideas came, but they were not sufficient; there was need for something higher yet. Living in heaven would not be very different from life in this world. At best it would only be

a very healthy rich man's life, plenty of enjoyment of the senses, plenty of things to enjoy, a sound body which knows no disease. It would be this material world a little more refined, and just as we have seen, there is this difficulty, that this external material world can never solve the problem. So it would be there; no heaven can solve the problem. If this world cannot solve the problem no multiplication of this world can do so, because we must always remember that matter is only an infinitesimal part of the phenomena of nature. The vast part of phenomena which we actually see is not matter.

For instance, in every moment of our life how much is our own feeling, how much is thought phenomena, and how much is actual phenomena outside? How much do we feel and touch and see? How vast is the external world with its tremendous activity! And the sense phenomena are very small compared with the mental phenomena. The heaven solution commits this mistake; it insists that the whole of phenomena is only in touch, taste, sight, etc., so this idea of heaven where we are to live with very bright bodies, did not give full satisfaction to all. Yet Nachiketas asks as the second boon for some sacrifice through which people might attain to this heaven. There was an idea in the Vedas that these sacrifices pleased the gods and took human beings to heaven. Now, in studying all religions you will find the inevitable fact that whatever is old becomes holy. For instance, our forefathers in India used to write on birch bark, but in time they learned how to make paper. Yet the birch bark is still looked upon as very holy. When the utensils in which they used to cook in the most ancient times were improved upon, the old became holy, and nowhere has this idea been more kept up than in India. Old methods, which must be nine or ten thousand years old, of rubbing two sticks together to make fire, are still kept up. At the time of sacrifice no other method will do. So with the other branch of the Asiatic Âryans. Their modern descendants still like to preserve fire that comes from lightning, showing that they used to get fire in this way,

afterwards learning to obtain it by rubbing two pieces of wood, and when they learned other customs they kept up the old customs, which then became holy.

So with the Hebrews. They used to write on parchment. They now write on paper, and the other method is very holy. So with all nations, every rite which you now consider holy was simply an old custom, and these sacrifices were of this nature. In course of time, as they found better methods of life, their ideas were much improved, still, these old forms remained, and from time to time they were practised, and received a holy significance. Then a body of men made it their business to carry on these sacrifices. These were the priests, and they speculated on the sacrifices, and the sacrifices became everything to them. The gods came to enjoy the fragrance of the sacrifices, and everything in this world could be got by the power of sacrifices. If certain oblations were made, certain hymns chanted, certain peculiar forms of altars made, the gods would grant everything. So Nachiketas asks by what form of sacrifice a man will go to heaven. This second boon was also readily granted by *Yama*, who promised that this sacrifice should henceforth be named after Nachiketas.

Then the third boon comes, and with that the Upanishad proper begins. The boy says: "There is this difficulty; when a man dies some say he is, others that he is not. Instructed by you, I desire to understand this."

Yama is frightened. He was very glad to satisfy the other two boons. Now he says, "The gods in ancient times were puzzled on this point. This subtle law is not easy to understand. Choose some other boon, O Nachiketas, do not press me, release me on this point." The boy was determined and said, "What thou hast said is true, O Death, that even the gods doubted on this point, and it is no easy matter to understand. But I cannot obtain another exponent like you and there is no other boon equal to this."

Death said: "Ask for sons and grandsons who will live one hundred years, many cattle, elephants, gold and horses. Ask for empire on this earth and live as many years as you like. Or choose any other boon which you think equal to these—wealth and long life. Or be thou a king, O Nachiketas, on the wide earth I will make thee enjoyer of all desires. Ask for all those desires which are difficult to obtain in this world. These heavenly maidens with chariots and music which are not to be obtained by men. Let these, which I will give to you, serve you, O Nachiketas, but do not ask me what comes after death."

Nachiketas said: "These are merely things of a day, O Death, they bear away the energy of all the sense-organs. The longest life even is very short. These horses and chariots and dances and maidens may remain with thee. Man cannot be satisfied by wealth. Shall we retain wealth when we behold Thee? We shall live only so long as Thou desirest. Only the boon which I have asked is to be chosen by me."

Yama is pleased with this answer and replies: "Perfection is one thing and enjoyment another, these two having different ends, bind a man. He who chooses perfection becomes pure. He who chooses enjoyment misses his true end. Both perfection and enjoyment present themselves to man; the wise man having examined both distinguishes one from the other. He chooses perfection as being superior to enjoyment, but the foolish chooses enjoyment for the benefit of his body. O Nachiketas, having thought upon the things which are desirable or apparently so, thou hast abandoned them." Death then proceeds to teach Nachiketas.

We now get a very developed idea of renunciation and Vedic morality—that until one has conquered the desire for enjoyment the truth will not shine in him. So long as the vain desires of our senses are clamoring and, as it were, dragging us every moment outward, making us slaves to everything outside, a little bit of color, a little bit of taste, a little bit of touch, dragging the human soul out, notwithstanding all our

pretensions, how can the truth express itself in our hearts? "That which is to follow never rises before the mind of a thoughtless child deluded by the folly of riches. This world exists, the other does not, thinking thus they come again and again under my power," says Yama.

To understand this truth is very difficult. Many, even hearing it continually, do not understand, for the speaker must be wonderful, so must be the hearer. The teacher must be wonderful, so must be the taught. Neither is the mind to be disturbed by vain argument, for it is no more a question of argument, it is a question of fact. We have always heard that there is a path in every religion which insists on our faith. We have been taught to believe blindly. Well, this idea of blind faith is objectionable, no doubt—no doubt it is very objectionable—but analyzing it we find that behind it is a very great truth. What it really means is what we read now. The mind is not to be ruffled by vain arguments, because argument will not bring us to know God. It is a question of fact, and not of argument. All argument and reasoning must be based upon certain principles. Without these principles there cannot be any argument. Reasoning is the method of comparison between certain facts which we have already absolutely perceived. If these absolutely perceived facts are not there already, there cannot be any reasoning. Just as it is true in the external sense, why should it not be at the same time true in the internal? The external sensations all depend on actual experiences. You are not asked to believe in any assertions, but the rules become established by actual demonstration, not in the form of argument, but by actual perception.

All arguments are based upon certain perceptions. The chemist takes certain things and certain results are produced. This is a fact; you see it, sense it, and make that the basis on which to build all your chemical arguments. So with the physicists, so with all other sciences, all knowledge must stand on certain perception of facts, and upon that we have to

build our reasoning. But, curiously enough, the vast majority of mankind think, especially at the present time, that no such perception is possible in religion, that religion can only be apprehended by vain arguments outside. Therefore we are told, the mind is not to be disturbed by vain arguments. Religion is a question of fact, not of talk. We have to analyze our own souls and to find what is there. We have to understand it and to realize what is understood. That is religion. No amount of talk will make religion. So the question of whether there is a God or not can never be proved by argument, for the arguments are as much on one side as the other. But if there be a God, He is in our own hearts. Have you ever seen Him? Just as the question as to whether this world exists or not has not yet been decided, so the debate between the idealists and the realists is eternal. It is a fact, yet we only know that the world exists, that it goes on. We only change the meaning of the word. So with all the questions of life, we must come back to facts. There are certain facts which are to be perceived, and there are certain religious facts, as in external science, that have to be perceived, and upon them religion will be built. Of course the extreme claim that you must believe any dogma of a religion is degrading to the human mind. That man who asks you to believe anything degrades himself, and, if you believe, degrades you too. The only right that the sages of the world have to tell us anything, is that they have analyzed their own minds and have found these facts, and if we do the same, we shall believe, and not before. That is all that there is in religion. But you must always remember this, that as a matter of fact 99.9 per cent. of those who attack religion have never analyzed their minds, have never struggled to get at the facts. So their arguments do not have any weight against religion, any more than those of a blind man who cries against the sun, "You are all fools who believe in the sun." That would have no weight with us. So the arguments of these people who have not gone to work to analyze their own minds,

yet at the same time try to pull down religion, should have no weight with us.

This is one great idea to learn and to hold on to, this idea of realization. This turmoil and fight and difference in religions will only cease when we understand that religion is not in books, neither in temples, nor in the senses. It is an actual perception, and only the man who has actually perceived God and perceived soul, has religion, while all men who have not done that are alike. There is no real difference between the highest ecclesiastical giant, who can talk by the volume, and the lowest, most ignorant materialist. We are all atheists; let us confess it. Mere intellectual assent will not make us religious, and it does not. Take a Christian, or a Mohammedan, or a follower of any religion in the world. See the Sermon on the Mount. Any man who truly realized it would be a god immediately, would be perfect, and yet it is said that there are many millions of Christians in the world. Do you mean to say they are all Christians? What is meant is, that mankind may at some time try to realize that sermon. Not one in twenty millions is a real Christian.

So, in India, there are said to be three hundred millions of Vedântins. If there were one in a thousand who had actually realized religion, this world would soon be greatly changed. We are all atheists, and yet we try to fight the man who admits it. We are all in the dark; religion is to us a mere nothing, mere intellectual assent, mere talk—this man talks well, and that man ill—this to us is religion. "Wonderful methods of joining words, rhetorical powers, and explaining texts of the books in various ways, these are for the enjoyment of the learned, not religion." Religion will begin when that actual realization in our own souls begins. That will be the dawn of religion; then we shall become religious; then, and then alone, morality will begin. Now we are not much more moral than the animals in the streets. We are only held down by the whips of society. If society said to-day I will not punish you if you go and steal, we should just make

a rush for every one's property. It is the policeman that makes the majority of us moral. It is social opinion that makes a great deal of our morality, and really we are little better than the animals. We understand how much this is so, in the secret of our own rooms. So let us not be hypocrites. Let us confess that we are not religious and have no right to look down on others. We are all brothers, and we shall be moral, we hope, when we have realized religion.

If you have seen a certain country, a man may cut you to pieces, but you will never in your heart of hearts say you have not seen the country. Extraordinary physical force may compel you to say you have not seen it, but in your own mind you know you have seen it. When you see Religion and God in a more intense sense than you see this external world, nothing will be able to shake your belief. Then will real faith begin. That is what is meant by the words in your Gospel: "He who has faith even as a grain of mustard seed." Then you will know the truth because you have become the truth, for mere intellectual assent is nothing.

The one idea is, does this realization exist? This is the watchword of Vedânta, realize religion, no talking will do, but it is only to be done with great difficulty. He has hidden Himself inside the atom, the Ancient One who resides in the inmost recess of every human heart. The sages realized Him through the power of introspection, and then they got beyond both joy and misery, beyond what we call virtue, beyond what we call vice, beyond our bad deeds, beyond our good deeds, beyond being and non-being, he who has seen Him has seen the Reality. But what then about the idea of heaven? It was the idea of happiness minus unhappiness. That is to say, what we want, is all the joys of this life minus its sorrows. That is a very good idea, no doubt; it comes naturally; but it is a mistake throughout, because there is no such thing as absolute good, nor any such thing as absolute sorrow.

You have all heard of that very rich man in Rome who learned one day that he had only about a million pounds left of his property, and said: "What shall I do to-morrow?" and forthwith committed suicide. A million pounds was poverty to him. What is joy, and what is sorrow? It is a vanishing quantity, continually vanishing. When I was a child I thought if I could become a cabman that would be the very acme of happiness for me, just to drive about. I do not think so now. To what joy will you cling? This is one point we must all try to understand, and it is one of the last superstitions to leave us. Everyone's pleasure is different. I have seen a man who is not happy unless he swallows a lump of opium every day. He may dream of a heaven where the land is made of opium. It would be a very bad heaven for me. Again and again in Arabian poetry we read of heaven full of gardens, where rivers run below. I have lived much of my life in a country where there is too much water; some villages and a few thousand lives are sacrificed to it every year. So my heaven would not have gardens beneath which rivers flow; I would have dry land where very little rain falls. So with life, our pleasures are always changing. If a young man dreams of heaven he dreams of a heaven where he will have a beautiful wife. Let that very man become old and he does not want a wife. It is our necessities which make our heaven, and the heaven changes with the change of our necessities. If we had a heaven where all these things were intensified, the heaven desired by those to whom this sense enjoyment is the very end of existence, we should not progress. That would be the most terrible curse we could pronounce on the soul. Is this all we can come to? A little weeping and dancing, and then to die like a dog. What a curse you pronounce on the head of humanity when you long for these things! That is what you do when you cry after the joys of this world, for you do not know what joy is. What philosophy insists on is not to give up joys, but to know what joy really is. The Norwegian heaven is a tremendous fighting place, where they all sit before Wodin, and

then comes a wild boar hunt, and then they go to war and slash each other to pieces. But somehow or other, after a few hours of such fighting the wounds are all healed up, and they go into a hall, where the boar has been roasted, and have a carousal. And then the wild boar is made up again to be hunted the next day. That is quite the same thing, not a whit worse than our ideas, only our ideas are a little more refined. We want to hunt all these wild boars, and get to a place where all the enjoyments will continue, just as they imagine that the wild boar is hunted and eaten every day, and recovers the next day.

Now philosophy insists that there is a joy which is absolute, which never changes, and therefore that joy cannot be the joys and pleasures we have in this life, and yet it is Vedânta alone that proves that everything that is joyful in this life is but a particle of that real joy, because that is the only joy there is. Every moment we are really enjoying the absolute bliss, covered up, misunderstood, caricatured. Wherever there is any blessing, any blissfulness, any joy, even the joy of the thief in stealing from somebody else, it is that absolute bliss coming out through him, only it has become obscured, muddled up as it were, with all sorts of extraneous circumstances, caricatured, misunderstood, and that is what we call the thief. But, to understand that, we have first to go through the negation, and then the positive side will begin. First we have to give up all that is ignorance, all that is false, and then truth will begin for us. When we have grasped the truth these things which we have given up at first will take a new shape and form, will appear to us in a new light, they will all have become deified. They will have become sublimated, we shall understand them then in their real light. But to understand them we have first to get a glimpse of truth, and we must give them up first, and then take them back again deified. Therefore we have to give up all our miseries and sorrows, all our little joys. They are but different degrees of happiness or misery as we may call it. "That which all the Vedas declare, which is proclaimed by all penances, seeking

which men lead lives of continence, I will tell you in one word—it is 'Om.'" You will find this word "Om" praised very much in the Vedas, and it is held to be very sacred.

Now *Yama* answers the question—"What becomes of a man when the body dies?" "This Wise One never dies, is never born; it arises from nothing, nothing arises from it. Unborn, Eternal, Everlasting, this Ancient One can never be destroyed with the destruction of the body. If the killer thinks he can kill, or if the killed thinks he is slain, they both do not know the truth, for the Self neither kills nor is killed." A most tremendous position. The one adjective in the first line is "wise" One. As you go on you will find that the ideal of Vedânta is, that all wisdom, and all purity are in the soul already—dimly expressed, or better expressed—that is the only difference. The difference between man and man, and all things in the whole creation is not in kind but only in degree. The background, the reality of every one is that same eternal, ever blessed, ever pure, and ever perfect One. That is the *Atman*, the soul, in the sinner or the sinless, in the happy or the unhappy, in the beautiful or the ugly, in man or animals, it is the same throughout. He is the Shining One. The difference is caused by the power of expression. In some it is expressed more, in others less, but this difference of expression has no effect upon Him, the *Atman*. If in his clothing one shows more of his body, and another less, it would not make any difference in the bodies. The difference is in the clothes that cover or do not cover the body. According to the covering, the body and the man, its powers, its purity begin to shine. Therefore we had better remember here also, that throughout the Vedânta philosophy, there is no such thing as good and bad, they are not two different things; the same thing is good or bad, and the difference is only in degree, and that we see to be an actual fact. The very thing I call pleasurable to-day, to-morrow under better circumstances, I may call pain. So the difference is only in the degree, the manifestation, not in the thing itself. There is no such thing as what we call good or bad. The fire that warms

us, would also consume us; it would not be the fault of the fire. Thus, the soul being pure and perfect, the man who wants to do evil is giving the lie unto himself, he does not know the nature of himself. Even in the murderer the pure soul is there; it dies not. It was his mistake; he could not manifest it; he had covered it up. Nor in the man who thinks that he is killed is the soul killed; it is the eternal, never killed, never destroyed. "Infinitely smaller than the smallest, infinitely larger than the largest, yet this Lord of all is present in the depths of every human heart. The sinless, bereft of all misery, see Him through the mercy of the Lord; the bodiless, yet living in the body, the spaceless, yet seeming to occupy space, infinite, omnipresent; knowing such to be the soul, the sages never are miserable."

This *Atman* is not to be realized by the power of speech, nor by a vast intellect, nor by the study of the Vedas. This is a very bold thing. As I told you before, the sages were very bold thinkers, never stopped at anything. You will remember that in India these Vedas are regarded in such a light as the Christians never regarded the Bible. Your idea of revelation is, that a man was inspired by God; but their idea was, that things exist because they are in the Vedas. In and through the Vedas the whole creation has come. All that is called knowledge is in the Vedas. Every word is sacred and eternal, eternal as the created man, without beginning and without end. As it were, the whole of the Creator's mind is in this book. That was the light in which they held the Vedas. Why is this moral? Because the Vedas say so. Why is this immoral? Because the Vedas say so, and in spite of that, see these bold men. No, the truth is not to be found by much study of the Vedas. "With whom the Lord is pleased, unto that man He expresses Himself." But then, the objection may be advanced—this is something like partisanship. But *Yama* explains: "Those who are evil doers, whose minds are not peaceful, can never know the light." It is those who are true in heart, pure in their deeds, whose senses have become controlled, unto them this Self manifests Itself.

Here is a beautiful figure. Picture the Self to be the rider and this body the chariot, the intellect to be the charioteer, the mind the reins, and the senses the horses. In that chariot, where the horses are well broken, where the reins are strong and kept well in the hands of the charioteer (the intellect), that chariot reaches the goal which is the state of Him the Omnipresent. But where the horses (the senses), are not controlled, nor the reins (the mind), well managed, that chariot comes to destruction. This *Atman* in all beings does not manifest Himself to the eyes or the senses, but those whose minds have become purified and refined, they see Him. Beyond all sound, all sight, beyond form, absolute, beyond all taste and touch; infinite, without beginning and without end, even beyond nature, the unchangeable, he who realizes Him, frees himself from the jaws of death. But it is very difficult. It is, as it were, walking on the blade of a razor; the way is long and perilous, but struggle on, do not despair. "Awake, arise, and stop not till the goal is reached."

Now you see that the one central idea throughout all the Upanishads is that of realization. A great many questions will arise from time to time, and especially to the modern man. There will be the question of utility, there will be various other questions, but in all we shall find, that we are prompted by our past associations. It is association of ideas that has such a tremendous power in our mind. To those who from childhood have always heard about a personal God and the personality of the mind, these ideas will of course appear very stern and harsh, but if we listen to them, think of them for a long time, they will become part and parcel of our lives, and will no longer frighten us. The great question that generally arises of course is the utility of philosophy. To that there can be only one answer, that if on the utilitarian ground it is good for men to seek for pleasure, why should not those whose pleasure is in religious speculation seek that? Because sense enjoyments please many, they seek for them, but there may be others whom they do not please, who want higher enjoyment. The dog's pleasure is only

in eating and drinking. The dog cannot understand the pleasure of the scientist who gives up everything, and perhaps dwells on the top of a mountain to observe the position of certain stars. The dog may smile at him and think he is a madman. Perhaps this poor scientist never had money enough to marry even; he eats a few bits of bread and drinks water and sits on the top of a mountain. Perhaps this dog laughs at him. But the scientist will say, "My dear dog, your pleasure is only in the senses; you enjoy it; you know nothing beyond it, but for me this is the most enjoyable thing, and if you have the right to seek your pleasure in your own way so have I, in my own way." The mistake is that we want to tie the whole world down to our own plane, we want to make our minds the measure of the whole universe. To you the old sense things are perhaps the greatest pleasure, but it is not necessary that my pleasure should be the same, and when you insist upon that, I differ from you. That is the difference between the worldly utilitarian and the religious man. The worldly utilitarian says: "See how happy I am. I get a little money, but about all these other things I do not bother my head. They are too unsearchable, and so I am happy." So far, so good; good for all you utilitarians. This world is terrible. If any man gets happiness in any way excepting by injuring his fellow beings, God speed him, but when this man comes to me and says you too must do these things; you will be a fool if you do not, I say you are wrong, because the very things which are pleasurable to you, have not the slightest attraction for me. If I had to go after a few handfuls of gold, my life would not be worth living! I would die. That is the answer the religious man would make to him. The fact is that religion is only possible for those who have finished with these lower things. We must have our experiences, must have our full run. It is only when we have finished this run that the other world opens.

There is a great problem that arises in my mind. It is a very harsh thing to say, and yet a fact. These enjoyments of the senses sometimes assume another phase which is very

dangerous and tempting. This idea you will always hear—it was in very old times, in every religion—that a time will come when all the miseries of life will cease, and only its joys and pleasures will remain, that this earth will thus become a heaven. That I do not believe. This earth of ours will always remain this same world. It is a most terrible thing to say, yet I do not see my way out of it. It is like rheumatism; drive it from the head, it goes to the legs, drive it from there it goes to other parts. Whatever you do is there. So is misery. In olden times people lived in forests, and they ate each other up; in modern times they do not eat each other's flesh, but they cheat one another. They ruin whole countries and cities by cheating. That is not great progress; I do not see that what you call progress in the world is other than multiplication of desires. If one thing is obvious to me it is this, that desires bring all misery, the state of the beggar, always begging for something, unable to see anything without the idea of having it; having, having, everything. The whole life is the life of the thirsty, thirsty beggar, unquenchable thirst of desire. If the power to satisfy our desires is increased in arithmetical progression, the power of desire is increased in geometrical progression. The sum-total of happiness and misery in the world is at least the same throughout. If a wave rises in the ocean it makes a hollow somewhere. If happiness comes to a man unhappiness comes to some other, or to some animal. Men are increasing and animals are vanishing; we are killing them, and taking their land; we are taking all means of sustenance from them. How can we say that happiness is increasing? The strong race eats up the weaker, but do you think that the strong race will be very happy? No; they will begin to kill each other. I do not see how it can be on practical grounds. It is a question of fact. On theoretical grounds, also, I see it cannot be.

Perfection is always infinite. We are this infinite already, and we are trying to manifest that infinity. You and I and all beings are trying to manifest this infinity. So far it is all right. But from this fact, some German philosophers have tried to make out a

very peculiar theory of philosophy—that this manifestation will become higher and higher until we attain perfect manifestation, until we have become perfect beings. What is meant by perfect manifestation? Perfection means infinity, and manifestation means limit, and so it means that we shall become unlimited limiteds; which is self-contradictory. Such a doctrine may please children; it may be very nice to please children, to give them a comfortable religion, but it is poisoning them with lies, and it is bad for religion. We are told that this world is a degradation, that man is a degradation of God, that Adam fell. There is no one religion to-day which does not teach you that man is a degradation. We have been degraded down to the animal; now we are going up, to emerge again, to get away from this bondage, but we shall never be able to manifest the infinite here. We shall struggle hard, and then find it impossible. There will come a time when we shall find that it is impossible to be perfect here, while we are bound by the senses. And then the march back will be sounded.

This is renunciation. We shall have to get out of the difficulty as we got in, and then morality and charity will begin. What is the watchword of all ethical codes? "Not I, but thou," and this "I" is the outcome of the infinite behind, trying to manifest itself on the outside world. This little "I" is the result. This is the result that has been obtained, and this little "I" will have to go back and join the infinite, its own nature. It will find that it has been making a false attempt. It has put its foot into the wheel and will have to get out, and this is being discovered every day. Every time you say: "Not I, my brother, but thou," you are trying to go back, and every time you forget the ideal, you say: "I, not thou." Struggles and evils are in the world, but after that must begin renunciation, eternal renunciation. Why care for this little life? All these vain desires of living here and enjoying this life, this thinking I will live and enjoy again in some other place—living always in the senses and in sense enjoyment—these ideas bring death.

If we are developed animals the very same argument can be worked out on the other side; the animals also may be degraded men. How do you know it is not so? You have seen that the proof of evolution is simply this, that you find a series of bodies, one near to the other, from the lowest body to the highest body, but from that argument how can you insist that it is from the lower up, and not from the top down? The argument applies to both sides, and if anything is true I believe it is going up and down, the series repeating itself. How can you have an evolution without going back in the same series in which we came up? However it may be, the central idea to which I am referring is there.

Of course I am ready to be convinced the other way, that the infinite can manifest itself. As to the other idea—that we are going ever and ever in a straight line—I do not believe it; it is too nonsensical to believe. There is no motion in a straight line. If you could throw a stone forward with sufficient force, a time would come when it would complete the circle and return to its starting place. Do you not read the mathematical axiom, a straight line infinitely projected becomes a circle? It must be so, only it may vary as to details. So I always cling to the side of the old religious ideas, when I hear Christ preach, and Buddha assert, and the Vedânta declare, and the Bible proclaim, that we must all come to perfection in time, but only by giving up this imperfection. This world is nothing. It is at best only a hideous caricature, a shadow of the reality. All the fools are rushing after sense-enjoyments.

It is easy to live in the senses. It is easier to run in the old groove, eating and drinking; but what these modern philosophers want to tell you is to take these comfortable ideas and put the stamp of religion on them. Such a doctrine is dangerous. Death is in the senses. We must go beyond death. It is not a reality. Renunciation will take us to the reality. Renunciation is meant by morality. Renunciation is the very basis of our true life; every moment of goodness and real life that we enjoy, is when we

do not think of ourselves. This little separate self must die; and then we shall find that we are in the Real, and the Vedânta says, that Reality is God, and He is our own real nature, and He is always in us and with us. Live in Him and stand in Him; although it seems to be so hard, it will become easier by-and-by. You will find that it is the only joyful state of existence; every other existence is of death. Life on the plane of the spirit is the only life, life on any other plane is mere death; the whole of this life can be only described as a gymnasium. We must go beyond it to enjoy real life. We must attain to Realization.

XI.

The Freedom of the Soul.

The Katha Upanishad, which we have been studying, was written much later than that to which we now turn—the Chândogya. The language is more modern, and the thought more organized. In the older Upanishads the language is very archaic, like that of the hymn portions of the Veda, and one has to wade sometimes through quite a mass of unnecessary things to get at the essential doctrines. The ritualistic literature about which I told you, which forms the second division of the Vedas, has, to a large extent, left its mark upon this old Upanishad, so that more than half of it is still ritualistic. There is, however, one great gain in studying the very old Upanishads; you trace, as it were, the historical springing up of spiritual ideas. In the more recent Upanishads the spiritual ideas have been collected and brought into one place, just as in the Bhagavad Gîtâ, for instance, which we may perhaps look upon as the last of the Upanishads, and you do not find in them any inkling of these ritualistic ideas. Every verse of the Gîtâ has been collected from some portion of the Upanishads, and made into a sort of bouquet. But therein you cannot understand the rise of the idea, you cannot trace it to its source, and to do that is, as has been pointed out by many, one of the great benefits of studying

the Vedas; for the great idea of holiness that has been attached to these books has preserved them, more than any other book in the world, from mutilation. There, thoughts at their highest and at their lowest level have all been preserved, essential and non-essential. The most ennobling teachings and simple matters of detail stand side by side, for nobody has dared to touch them. The commentators came, of course, and tried to smooth them out, and to bring out wonderful new ideas from very old things; they tried to find spiritual ideas in even the most ordinary statements, but the texts remained, and, as such, they are the most wonderful historical study. We all know that in every religion in later times, as thoughts began to grow and develop there came this spiritual progress. One word is changed here and one put in there; another is thrown out, apart from the commentators. This, probably, has not been done with the Vedic literature at all, or if ever done, it is almost imperceptible. So we have this great advantage, we are able to study thoughts in their original significance, to note how they developed, how from materialistic ideas, finer and finer spiritual ideas evolved, until they attained their greatest height in the Vedânta. Some of the old manners and customs are also there, but not very much in the Upanishads. The language is a peculiar terse mnemonic.

The writers of these books simply jotted down these lines as helps to remember certain facts which they supposed were already well known. In a narrative, perhaps, as they are telling a story they take it for granted that it is well known to every one they are addressing, and thus a great difficulty arises; we scarcely know the real meaning of any one of these stories, because the traditions have nearly died out, and the little that is left has been very much exaggerated. So many new interpretations have been put on them that when you find them in the Puranas, they have already become lyrical poems. Now, just as in the West, we find one fact in the political development of western races: that they cannot bear absolute rule, that they are always trying to throw off any sort of bondage, to

prevent any one man from ruling over them, and are gradually advancing to higher and higher democratic ideas, higher and higher ideas of physical liberty, so in metaphysics exactly the same phenomenon appears in the development of spiritual life. Multiplicity of gods gives place to one God of the Universe, and in the Upanishads there is a rebellion against that one God. Not only was the idea of so many governors of the universe ruling their destinies unbearable, but it was also intolerable to them that there should be one person ruling this universe. This is the first thing that strikes us. The idea grows and grows, until it attains its climax. In almost all of the Upanishads we find the climax coming at the last, and that is the dethroning of this God of the Universe. The personality of God vanishes, the impersonality comes. God is no more a person, no more a human being, however magnified and exaggerated, ruling this universe, but God has become an embodied Principle in us, in every being, immanent in the whole universe. And of course it would be illogical to go from the personal God to the impersonal, and at the same time to leave man as a person. So the personal man has to be broken down, man is also a principle. The person is without, the principle is within. Thus from both sides simultaneously we find the breaking down of personalities and the approach towards principles, the personal God approaching the impersonal, the personal man approaching the impersonal man, and then come the succeeding stages of delineating the difference between the two advancing lines of impersonal God and impersonal Man. And the Upanishads embody these succeeding stages, by which these two lines at last become one, and the last word of each Upanishad is, "Thou art That." There is but One eternally blissful, and that One Principle is manifesting Itself as all this variety.

Then came the philosophers. The work of the Upanishads seems to have ended at that point; the next was taken up by the philosophers. The framework was given them by the Upanishads, and they had to work out the details. So, many

questions would naturally arise. Taking for granted that there is but one impersonal Principle which is manifesting Itself in all these manifold forms, how is it that the One becomes many? It is another way of putting the same old question which in its crude form comes into the human heart in the shape of an inquiry into the cause of evil and so forth. Why does evil exist in the world, what is its cause? But the same question has now become refined, abstracted. No more is it asked from the platform of the senses why we are unhappy, but from the platform of philosophy. How is it that this one Principle becomes manifold? And the answer, as we have seen, the best answer that India produced, was the theory of *Mâyâ*, that it really has not become manifold, that it really did not lose a bit of its real nature. This manifold is only apparent. Man is only apparently a person, and in reality he is the Impersonal Being. God is a person only apparently, but really He is the Impersonal Being of the Universe.

Even in this answer there have been succeeding stages—philosophies have varied. All Indian philosophers did not admit this theory of *Mâyâ*. Possibly most of them did not. There are the dualists, with a very crude sort of dualism, who would not allow the question to be asked, stifled it at its very coming into existence. They said you have no right to ask such a question, you have no right to ask for an explanation; it is simply the will of God, and we have to submit quietly. There is no liberty for the human soul. It is all predestined—what we shall do, and have, and suffer, and enjoy, and it is our duty quietly to suffer, and if we do not we shall be punished all the more. How do we know that? Because the Vedas say so. And so they have their texts, their meanings, and they want to enforce them. The idea here is much like the theory of predestination preached by St. Paul.

There are others who, though not admitting the *Mâyâ* theory, stand midway, and try to explain all this by succeeding manifestations, succeeding development and degradation

of the nature of man. All souls are metaphorically expanded and contracted in turn. The whole of this creation forms, as it were, the body of God. God is the Soul of all souls and of the whole of nature. Creation means the expansion of this nature of God, and after it is expanded for a certain time it again begins to contract. In the case of individual souls the contraction comes from evil doing. When a man does anything evil his soul begins to contract in its power, and so on it goes, until it does good works, and then it expands again. One idea seems to be common in all these various Indian systems, and to my mind in every system in the world, whether they know it or not, and that is what I should call the Divinity of Man. There is no one system in the world, no proper religion, which does not hold somewhere or other, either expressed in the language of mythology or in the language of allegory, or in the polished, clear language of philosophy, the one idea that the human soul, whatever it be, or whatever its relation to God, is essentially pure and perfect. Its real nature is blessedness and power, not weakness and misery. Somehow or other this misery has come. The crude systems may call in a personified evil, a devil, or an Ahriman to explain how this misery came. Other systems may try to make a God and a devil in one, making some people miserable and some happy, without any explanation whatever. Others again, more thoughtful, bring in the theory of *Mâyâ* and so forth. But one fact stands out clearly, and it is with this that we have to deal. After all, these philosophical ideas and systems are but the gymnastics of the mind, intellectual exercises. The one great idea that to me seems to be clear, and comes out through masses of superstition in every country and every religion, is the one luminous idea that man is divine, that that divinity is our nature.

Whatever else comes is a mere super-imposition, as the Vedânta calls it. Something has been superimposed, but that Divine Nature never dies. In the most degraded, as well as the most saintly, it is ever present. It has to be called out,

and it will work itself out. We have to ask and it will manifest itself. The people of old fancied that fire lived in the flint, and that friction of the steel was necessary to call that fire out. Others believed that fire lived in two dry pieces of stick and that friction alone was necessary to cause it to manifest itself. So this fire of natural freedom and purity is the nature of every soul, not a quality, because qualities can be acquired and therefore can be lost. The soul is one with freedom, and the soul is one with existence, and the soul is one with knowledge; this *Sat-Chit-Ananda*—Existence-Knowledge-Bliss Absolute—is the nature, the birthright of the soul, and all the manifestations that we see are the expressions of this nature of the soul, dimly or brightly manifesting itself. Even death itself is but the manifestation of that Real Existence. Birth and death, life and decay, degradation and degeneration, or regeneration, are all only the manifestations of that Oneness. So, knowledge, however it manifests itself, either as ignorance or as learning, is but the manifestation of that same Chit, that essence of knowledge; the difference is only in degree, and not in kind. The difference in knowledge between the lowest worm that crawls under our feet and the highest genius that the heavens may produce, is only one of degree, and not of kind. So the Vedântin thinker says boldly that the bliss of the enjoyments in this life, even the most degraded joy, is but the manifestation of that one Divine Bliss, the essence of the soul.

This one idea seems to be the most prominent, and, as I have said, to me it appears that every religion holds this same doctrine. I have yet to know the religion which has not that as its basis. It is the one universal idea working through all religions. Take the Bible for instance. You find there the allegorical statement, how Adam came first and was pure, and that purity was obliterated by his evil deeds afterwards. It is clear from this allegory that they thought that the nature of the primitive man, or however they may have put it, the real man, was already perfection. The impurities that we see, the weaknesses that we

feel, are but super-impositions, and the subsequent history of that very religion shows that they also believe in the possibility, nay, the surety of regaining that old state. This is the whole history of the Bible, Old and New Testament together. So with the Mohammedans, they also believed in Adam and the purity of Adam, and since Mohammed came the way opened to regain that lost state. So with the Buddhists, they also believed in the state called *Nirvâna*, which is beyond this relative world of ours. It is exactly the same which the Vedântins called the *Brahman*, and the whole system of the Buddhists is advice to regain that lost state of *Nirvâna*. So in every system, we find this one doctrine always present, that you cannot get anything which is not yours already. You are indebted to nobody in this universe. You will claim your own birthright, or as it has been most poetically put by the great Vedântin philosopher, by making it the title of one of his books—"The attaining to our own empire." That empire is ours; we have lost it and we have to regain it. The *Mâyâ-âvdin*, however, says that this losing of the empire was an hallucination; you never lost it. This is the only difference.

Although all the systems agree so far, that we had the empire, and that we have lost it, they give us varied advice how to regain it. One says that you must perform certain ceremonies, pay certain sums of money to certain idols, eat certain sorts of food, live in a peculiar fashion to regain that empire. Another says that if you weep and prostrate yourselves and ask pardon of some Being beyond nature you will regain that empire. Another says, if you love such a Being with all your heart you will regain that empire. All this varied advice is in the Upanishads. As I go on you will find it so. But the last and the greatest counsel is, that you need not weep at all. You need not go through all these ceremonies, and need not take any notice of how to regain your empire, because you never lost it. Why should you go to seek for what you never lost. You are pure already, you are free already. If you think you are free, free you are this moment, and

if you think you are bound, bound you will be. Not only that: it is a very bold statement—as I told you at the beginning of this course, I shall have to speak to you most boldly. It may frighten you now, but you will come to know by-and-by that it is true, when you think of it, and when you realize in your life the truth of it. For, supposing it is not your nature, that freedom is not your nature; by no manner of means can you become free. Supposing you were free and in some way you lost the freedom, then you cannot regain it, because that shows you were not free to commence with. Had you been free what could have bound you? The independent can never be made dependent, otherwise it was not independent, it was an hallucination.

So, of the two sides which will you take? If argument is stated it comes to this. If you say that the soul was by its own nature pure and free, it naturally follows that there was nothing in this universe which could make it bound or limited. But if there was something in nature which could bind you, it naturally follows that the soul was not free, and your statement that it was free is a delusion. So you have to come to this idea, that the soul is by its nature free. It cannot be otherwise. Freedom means independence of anything outside, and that means that nothing outside itself could work upon it as a cause. The soul is causeless, and hence come all the great ideas that we have. You cannot establish any idea of immortality unless you grant that the soul is by its nature free, or in other words, that it cannot be acted upon by anything outside. For death is an effect produced by something outside of man, showing that he can be acted upon by something else. I drink some poison and I am killed, showing that my body can be acted upon by something outside that is called poison. If this be true of the soul, the soul is bound. But if it be true that the soul is free it naturally follows that nothing outside can work upon the soul, and never will; therefore the soul will never die, it is beyond the law of causation. Freedom, immortality, blessedness, all depend on this, that the soul is beyond the law of causation,

beyond this *Mâyâ*. Very good. Now if your nature was originally perfectly free and we have become bound, that shows that we were not really free. It was untrue. But, on the other side, here is this proposition, that we *are* free, and that this idea of bondage is but a delusion. Of these two, which will you take? Either make the first a delusion, or make the second a delusion. Certainly I will make the second a delusion. It is more consonant with all my feelings and aspirations. I am perfectly aware that I am free by nature, and I will not admit that this bondage is true and my freedom a delusion.

This discussion you see going on in all philosophies, taken in the crude form. Even in the most modern philosophies you find the same discussion entering. Here are the two parties. One party says that there is no soul, soul is a delusion. That delusion is being produced by the repeated transit of particles of matter, this combination which you call the body or the brain, and so on; its vibrations and motions and continuous transit of particles here and there, leaving that impression of freedom. There were Buddhistic sects who said, if you take a torch, and whirl it round you rapidly, there will be a circle of light. That does not exist, because the torch is changing place every moment. We are but bundles of little particles, which in the rapid whirling produce this delusion. On the other hand there is the statement, that this body is true, and the soul does not exist. Another explanation is, that in the rapid interchange of thought matter occurs as a delusion, but matter does not really exist. These remain to the present day, one side claiming that spirit is a delusion and the other that matter is a delusion. Which side will you take? Of course we will take the spirit side and deny the matter side. The arguments are the same for both sides, only on the spirit side the argument is a little stronger. For nobody has even seen what matter is. We can only feel ourselves. I never saw a man who could feel matter outside of himself. Nobody was ever able to jump outside his own soul. Therefore the argument is a little stronger on the side of the

spirit. Secondly, the spirit thought explains the universe, while materialism does not. Therefore the materialistic explanation is illogical. This is a crude form of the same thought. If you boil all these philosophies down and analyze them, you will find these two things in collision. So here, too, in a more intricate form, in a more philosophical form, we find the same question about natural purity and freedom, and natural bondage. One side says that the first is a delusion, and the other that the second is the delusion. And here, too, we side with the second, that our bondage is a delusion.

So the solution of the Vedânta is that we are not bound, we are free already. Not only so, but to say or to think that we are bound is dangerous; it is a mistake; it is self-hypnotism. As soon as you say, "I am bound," "I am weak," "I am helpless," woe unto you; you rivet one more chain upon yourself. Do not say that, do not think it. I have heard of a man who lived in a forest and used to repeat day and night, "*Śivoham*"—I am the Blessed One—and one day a tiger fell upon the man and dragged him away to kill him, and people on the other side of the river saw it, and heard the voice as long as voice remained in him saying, "*Śivoham*"—even in the very jaws of the tiger. There have been many such men. There have been cases of men who, while being cut to pieces, have blessed their enemies. "I am He, I am He; and so art thou." I am pure and perfect, and so are all my enemies. You are He, and so am I. That is the position of strength. Nevertheless, there are great and wonderful things in the religions of the dualists; wonderful is the idea of the personal God apart from this nature, whom we are to worship and whom we are to love. Sometimes it is very soothing. But, says the Vedânta, that soothing is something like morphia, the soothing that comes from an opiate, not natural. It brings weakness in the long run, and what this world wants to-day more than it ever did is strengthening. It is weakness, says the Vedânta, which is the cause of all misery in this world. Weakness is the one cause of suffering. We become miserable

because we are weak. We lie, steal, kill, or commit any crime, because we are weak. We suffer because we are weak. We die because we are weak. Where there is nothing to weaken us, there is no death or sorrow. We are miserable through delusion. Give up the delusion and the whole thing vanishes. It is plain and simple indeed. Through all these philosophical discussions and tremendous mental gymnastics we come back to this one religious idea, the simplest in the whole world. The Monistic Vedânta is the simplest form in which you can put a truth. To teach dualism was the tremendous mistake made in India, made everywhere else, because people did not look at the principles they arrived at, but only thought of the process, which is very intricate indeed. These tremendous philosophical and logical propositions were alarming to them. They thought these things could not be made universal, could not be made teachings of everyday practical life, and that under the guise of such a philosophy much laxity of living would arise.

But I do not believe at all that Monistic ideas preached to the world would produce immorality and weakness. On the contrary, I have reason to believe that it is the only remedy there is. If this be the truth, why let people drink ditch water when the stream of life is flowing by? If this be the truth, that they are all pure, why not at this moment teach it to the whole world? Saints and sinners, men, women and children, great or small, why not teach it with the voice of thunder, teach it to every man that is born or ever will come into the world, to the man on the throne and to the man sweeping the streets, rich or poor?

It appears now a very big and a very great undertaking, to many it appears very startling, but that is because of superstition, nothing else. By eating all sorts of low and indigestible food, and by starving ourselves, we have made ourselves incompetent to eat a good meal. We have listened to words of weakness from our childhood. It is just the same with ghosts. You always hear people say they do not believe in ghosts, but, at the same time,

there are very few who do not get a little creepy sensation in the dark. It is simply superstition. So with all these things. This is the one idea that will come out of Vedânta, and the one idea that deserves to live. These books may perish to-morrow. Whether this idea first flashed into the brains of Hebrews or of people living at the North Pole nobody cares. But this is truth and truth is eternal, and truth itself teaches that it is not the special property of any being. Men and animals and gods are all common recipients of this one truth. Teach it to them. Why make life miserable? Why let people fall into all sorts of superstition? I will give ten thousand lives if twenty of them will give up their superstitions. Not only in this country, but in the land of its very birth, if you tell people this they are frightened. They say that this idea is for Sannyâsins, who give up the world and live in forests; for them it is all right. But for us poor householders, we must all have some sort of fear, we must have ceremonies, and so on.

Dualistic ideas have ruled the world long enough, and this is the result. Why not make a new experiment? It may take millions of years perhaps for all minds to receive it, but why not begin now? If we have told it to twenty persons in our lives we have done a great work. There is generally one idea in India which militates against it. It is this. It is all very well to say, "I am the Pure, the Blessed," but I cannot show it always in my life. That is true; the ideal is always hard. Every child that is born sees the sky over head very far away, but is that any reason why we should not strike towards the sky? Would it mend matters to go towards superstition? If we cannot get nectar, will it mend matters for us to drink poison? Would it be any help for us because we cannot realize truth immediately to go into darkness and weakness and superstition?

I have no objection to dualism in many of its forms. I like most of them, but I have objections to every form of teaching which inculcates weakness. That is the one question I put to every one, man, woman or child, when they are in training, physical,

mental or spiritual. The question is: Are you strong? Do you feel strength?—for I know it is truth alone that gives strength. I know that truth alone gives life, and nothing but going towards reality will make us strong, and none will reach truth until he is strong. Every system, therefore, which weakens the mind, weakens the brain, makes one superstitious, makes one mope in darkness, makes one desire all sorts of morbid impossibilities and mysteries and superstitions, I do not like, because its effect is dangerous on the human being. Such teachings never bring any good.

Some may agree with me, that such things create morbidness in the human being, make him weak, so weak that in course of time it will be almost impossible for him to receive truth or live up to it. Strength, therefore, is the one thing that we want. Strengthening is the great medicine for the world's disease. Strengthening is the medicine which the poor must have when tyrannized over by the rich. Strength is the medicine that the ignorant must have when oppressed by the learned; and it is the medicine that sinners must have when tyrannized over by other sinners, and nothing gives such strength as this idea of Monism. Nothing makes us so moral as this idea of Monism. Nothing makes us work so well at our best and highest, as when all the responsibility is thrown upon us. I challenge every one of you. How will you behave if I put a little baby in your hands? Your whole life will be changed for the moment; whatever you may be you must become selfless for the time being. You will give up all your criminal ideas; as soon as responsibility is thrown upon you, your whole character will change. So, if the whole responsibility is thrown upon our own shoulders we shall be at our highest and best. When we have nobody to grope towards, no one to lay all our blame upon; when we have neither the devil nor a personal God to lay all our evils upon, when we are alone responsible, then we shall rise to our highest and best. I am responsible for my fate, I am the bringer of good unto myself, I am the bringer of evil. I am the Pure and Blessed

One. We must reject all thoughts that assert the contrary. "I never had death nor fear, I have no difference of caste or creed, I had neither father nor mother, nor birth nor death, nor friend nor foe, for I am the Existing-Knowledge-Bliss Absolute; I am the Blissful One, I am the Blissful One. I am not bound either by virtue or vice, by happiness or misery. Pilgrimages and book and the Vedas, and all these ceremonials can never bind me. I do not eat, the body is not mine, nor the superstitions that come to the body, nor the decay that comes to the body, for I am Existence-Knowledge-Bliss Absolute; I am the Blissful One, I am the Blissful One."

This, says the Vedânta, is the only prayer that the masses should have. This is the only way to reach the goal, to tell ourselves, and to tell everybody else that we are divine. And as we go on repeating, strength comes. He who limps at first will get stronger and stronger, the voice will increase in volume until it takes possession of our hearts and ideas, and will course through our veins, and permeate all our body. The delusion will vanish as the sunlight becomes more and more effulgent, load after load of ignorance will vanish, and then will come a time when the whole has disappeared and the Sun alone will be left. This Vedantic idea of course to many seems very terrible, but that is, just as I have said, on account of superstition. There are people in this country who, if I tell them there is no such being as the devil, will think all religion has gone too. Many people have said to me, how can there be religion without a devil? They say, how can there be a religion without some one to direct us? How can we live without being ruled by somebody? We like to be so treated. We have become used to it and like it. We are not happy until we feel we have been reprimanded by somebody every day. The same superstition! But however terrible it may seem now, the time will come when we shall look back, each one of us, and smile at every one of those superstitions which covered the pure and eternal soul, and repeat with gladness,

with truth, and with strength, "I am free, and was free, and always will be free."

XII.

Practical Vedânta.

Part I.

I have been asked to say something about the practical position of the Vedânta Philosophy. As I have told you, theory is very good indeed, but how are we to carry it into practice? If it be absolutely impracticable no theory is of any value whatever, except as intellectual gymnastics. The Vedânta, therefore, to become a religion, must be intensely practical. We must be able to carry it out in every part of our lives. And not only this, the fictitious differentiation between religion and the life of the world must vanish, for the Vedânta teaches Oneness—one life throughout. The ideals of religion must cover the whole field of life, they must enter into every one of our thoughts, and more and more into our practice. I will enter gradually into the practical side as we go on. But this series of lectures is intended to be a basis, and so we must first apply ourselves to theories, and understand how they are worked out, proceeding from forest caves, to busy streets, and cities; and one peculiar feature we find is that many of these thoughts have been the outcome, not of retirement into forests, but have emanated from

thrones—from persons whom we expect to be the busiest in this life of ours, from ruling monarchs.

Śvetaketu was the son of *Aruni*, a sage, most probably a recluse. He was brought up in the forest, but he went into the city of the Panchâlas and there went to the court of the king, *Pravâhana Taivali*, and the king asked him: "Do you know how beings depart hence at death?" "No, Sir." "Do you know how they return hither?" "No, Sir." "Do you know the way of the fathers and the way of the gods?" "No, Sir." Then the king asked other questions. Śvetaketu could not answer them. Then the king told him that he knew nothing. The boy went back to his father and the father admitted that he could not answer these questions. It was not that he had not taught the boy, but he did not know these things himself. So Śvetaketu returned to the king with his father and they both asked to be taught this secret. The king said this secret, this philosophy, was only known among kings hitherto; the priests never knew it. He, however, proceeded to teach them what he knew about these things. Thus we find in various Upanishads the same idea, that this Vedânta philosophy is not the outcome of meditation in the forests only, but that the very best parts of it were thought out and expressed by brains which were busiest in the affairs of this life of ours. We cannot conceive any man busier than an absolute monarch, one man who is ruling absolutely over millions of people, and yet some of these rulers were deep thinkers.

Everything goes to show that this philosophy must be very practical, and later on, when we come to the Bhagavad Gîtâ—most of you, perhaps, have read it; it is the best commentary we have on the Vedânta philosophy—curiously enough the scene is laid on the battle field, where *Krishna* teaches this philosophy to Arjuna, and the doctrine which stands out luminously in every page of the Gîtâ is intense activity, but in the midst of that, eternal calmness. And this idea is called the "Secret of Work," to attain which is the goal of the Vedânta. Inactivity

as we understand it, in the sense of passivity, certainly cannot be the goal. Were it so then the walls around us would be the most intelligent; they are inactive. Clods of earth, stumps of trees, would be the greatest sages in the world; they are inactive. Nor does inactivity become activity when it is combined with passion. Real activity, which is the goal of Vedânta, is that which is combined with eternal calmness, the calmness which cannot be ruffled, the balance of mind which is never disturbed, whatever happens around it. And we all know from our experience in life that that is the best attitude for work.

I have been asked many times how we can work if we do not feel the passions which we generally feel for work. I also thought in that way years ago, but as I am growing older, getting more experience, I find it is not true. The less passion there is, the better we work. The calmer we are, the better for us, and the more the amount of work we do. When we let loose our feelings we spoil so much of energy, shatter our nerves, disturb our minds, and accomplish very little work. The energy which ought to have gone out as work is spent as mere feeling, which counts for nothing. It is only when the mind is very calm and collected that the whole of its energy is spent in doing good work. And if you read the lives of the great workers which the world has produced, you will find that they were wonderfully calm men. Nothing, as it were, could throw them off their balance. That is why the man who becomes angry never does a great amount of work, and the man whom nothing can make angry accomplishes much more. The man who gives way to anger, or hatred, or any other passion, cannot work in this life of ours; he only breaks himself to pieces, and does nothing practical. It is the calm, forgiving, equable, well-balanced mind that does the greatest amount of work.

The Vedânta preaches the ideal, and the ideal, as we know, is always far ahead of the real, of the practical, as we may call it. There are two tendencies in this life of ours, one to harmonize the ideal with the life, and the other to elevate the life to the

ideal. It is a great thing to understand this, for the former tendency is the temptation of our lives. I think that I can only do a certain class of work. Most of it, perhaps, is bad; most of it, perhaps, has a motive power of passion behind it, anger, or greed, or selfishness. Now if any man comes to preach to me a certain ideal, and the first step is to give up selfishness, to give up self-enjoyment, I think that is impractical. But when a man comes to bring an ideal which reconciles my selfishness, which reconciles all my vileness to itself, I am glad at once, and jump at the ideal. That is the ideal for me. As the word "orthodox" has been manipulated into various forms, so has been the word "practical." "My doxy is orthodoxy; your doxy is heterodoxy." So with practicality. What I think is practical is the only practicality in the world. If I am a shopkeeper I think shopkeeping the only practical religion in the world. If I am a thief I think the best means of stealing is the only practical thing; the others are not practical. You see how we all use this word practical for things *we* can do, as we are at present situated, and circumstanced. Therefore I will ask you to understand that Vedânta, though it is intensely practical, is always so in the sense of the ideal. It does not preach an impossible ideal however high it is, and it is high enough for an ideal. In one word, its ideal is that "Thou art That," you are divine. That is the result of all this teaching; after all its ramifications and intellectual gymnastics you arrive at the human soul as pure and omniscient; you see that such superstitions as birth and death would be entire nonsense when spoken of the soul. The soul was never born and will never die, and all these ideas that we are going to die and are afraid to die are mere superstitions. And all such ideas, as we can do or cannot do, are also superstition. We can do everything. The Vedânta preaches to men to have faith in themselves first. As certain religions of the world say a man who does not believe in a personal god outside of himself is an atheist, so the Vedânta says, a man who does not believe in himself is an atheist. Not believing in the glory of your own soul is what the Vedânta calls

atheism. To many this is, no doubt, a terrible idea, and most of us think that this ideal can never be reached, but the Vedânta insists that it can be realized by everyone. There is neither man nor woman nor child, nor difference of race or sex, nor anything that stands as a bar to the realization of the ideal, because Vedânta shows that it is realized already, it is already here.

All the powers in the universe are already ours. It is we who have put our hands before our eyes, and cry that it is dark. Know that there is no darkness round us. Take the hands off and there is light from the beginning. Darkness never existed, weakness never existed. We who are fools cry that we are weak; we who are fools cry that we are impure. Thus not only Vedânta insists that the ideal is practical, but it has been so all the time, and this apparent Ideal, this Reality, is our own nature. Everything else that you see is false, untrue. As soon as you say "I am a little mortal being," you are saying something which is not true, you are giving the lie to yourselves, you are hypnotizing yourselves into something vile and weak and wretched.

It recognizes no sin, it recognizes error: and the greatest error, says the Vedânta, is to say you are weak, and a sinner, and a miserable creature, and that you have no power, and cannot do this and that. Every time you think in that way you, as it were, rivet one more link in the chain that holds you down, you add but one more layer of hypnotism to your own soul. Therefore, whosoever thinks he is weak is wrong, whosoever thinks he is impure, is wrong, and is throwing a bad thought into the world. This we must bear in mind always: that in the Vedânta there is no attempt at reconciling the present life, the hypnotized life, this false life which we have assumed, with the ideal, but this false life must go, and the real life, which is always existing, must manifest itself, must shine out. No man becomes purer and purer: it is more or less of manifestation. The veil goes away, and the native purity of the soul begins to manifest itself. All is ours already, infinite purity, freedom, love and power.

Also, the Vedânta says, not only can this be realized in the depths of forests, or hidden in caves, but just as we have seen, the first people who discovered these truths for us were neither living in caves nor forests, nor were they ordinary persons in life, but persons whom we have every reason to believe had the busiest lives to lead, persons who had to command armies, to sit on thrones, and look to the welfare of their subjects—and in those days of absolute monarchs, not in these days when a king is to a great extent a mere figure head. Yet they could find time to think out all these thoughts, to realize them, and to teach them to humanity. How much more then should it be practical for us whose lives, compared with theirs, are lives of leisure? That we cannot realize them is a shame to us, seeing that we are comparatively free all the time, have very little to do. My wants are as nothing to the wants of one of those ancient absolute monarchs. My wants are as nothing to the wants of Arjuna on the battle-field at *Kurukshetra*, commanding a huge army, and yet finding time in the midst of the din of battle to talk of the highest philosophy, and to carry it into his life also: and we ought to be able to do as much in this life of ours, comparatively free, mostly of ease and comfort. Most of us here have more time than we think of, or know of, if we really want to use it for good. We can attain two hundred ideals in this life of ours, if we want them, with the amount of freedom we have, but we must not degrade the ideal to the actual. This is one of the most insinuating things that comes to us in the shape of persons who apologize for us here, and teach us how to make special excuses for all our foolish wants, foolish desires, and we think that this is the only ideal we can have, but it is not so. The Vedânta teaches no such thing. The actual is to be reconciled to the ideal, the present life is to be made to coincide with the eternal life.

For you must always remember that the one central ideal of Vedânta is this Oneness. There are not two in anything, no two lives, or two kinds of life for two worlds even. You will find the

Vedas speaking of heavens and all these things at first, but later on, when they come to the highest ideals of their philosophy, they brush off all these things. There is but One Life, and One World, and One Existence. Everything is that Oneness, and the difference is in degree and not of kind. The difference between our lives is not of kind. The Vedânta entirely denies such ideals as that the animals are separate from men, and that they were made and created by God to be used for our food.

Some people have been kind enough to start an antivivisection society. I asked a member, "Why, my friend, do you think it is quite lawful to kill animals for food, and not to kill one or two for scientific experiments?" He replied, "That vivisection is most horrible, but animals have been given to us for food." The Oneness includes all animals. If man's life is immortal so is the animal's. The difference is only in degree and not in kind. The amœba is the same as I am; the difference is only in degree, and from the standpoint of the highest life all these little differences vanish. A man may see a great deal of difference between grass and a little tree, but if you climb a very high mountain, grass and the biggest tree will appear much the same. So, from the standpoint of the highest, all these ideals are the same, and if you believe there is a God, the animals and the highest creatures must be the same. A God who is partial to his children called men, and so cruel to his children called brute-beasts, is worse than a demon. I would rather die a hundred times than worship such a God. My whole life would be a fight with such a God. But it is not so. Those who say so do not know, they are irresponsible, heartless people, who do not know. Here is again a case of the practical used in the wrong sense. We want to eat. I myself may not be a very strict vegetarian, but I understand the ideal. When I eat meat I know it is wrong. Even if I were bound to eat it under certain circumstances I know it is cruel. I must not drag the ideal down to the actual and try to apologize for my weak conduct in this way. The ideal is not eating flesh, not injuring any being, for the animal is my brother; so is the cat

and the dog. If you can think of them as that, you have arrived a little towards the brotherhood of all souls, not to speak of the brotherhood of man! That is child's play. You generally find that this is not very acceptable to many, because it teaches to give up the actual, and go up higher to the ideal; but if you bring out a theory which reconciles their present conduct they regard that as entirely practical.

There is this strongly conservative tendency in human nature: we do not like to move one step forward. I think of mankind just as I read of persons who have become frozen in snow; all such, they say, want to go to sleep, and if you try to drag them up they say, "Let me sleep. It is so beautiful to sleep in the snow," and they die there in that sleep. So is our nature. That is what we are doing all our life, getting frozen from the feet upwards, and yet wanting to sleep. Therefore you must struggle towards the ideal, and if there comes anyone to bring the ideal down to your level, if a man comes to teach you a religion that is not the highest ideal, do not listen to him. That is impracticable religion for me. But if a man comes and says religion is the highest work in life, I am ready for him. This is one thing to be guarded against, one thing to be taken care of. Beware when anyone is trying to apologize for sense vanities and sense weaknesses. If anyone wants to preach that way, sense-bound clods of earth as we have made ourselves, if we follow in that teaching, we shall never progress. I have seen a number of these things, I have had some experience of the world, and my country is the land where religious sects grow like mushrooms. Every year new sects arise. But one thing I have marked, that it is only those that never want to reconcile the man of flesh with the man of truth that make progress. Wherever there is this false idea of reconciling fleshly vanities with the highest ideals, of dragging down God to the level of man, there comes decay. Man should not be degraded to man where he is; he should be raised up to God.

At the same time, there is another side to the question. We must not look down with contempt on others. All of us are going towards the same goal. The difference between weakness and strength is one of degree; the difference between light and darkness is one of degree; the difference between virtue and vice is one of degree; the difference between heaven and hell is one of degree; the difference between life and death is one of degree; all difference in this world is one of degree, and not of kind, because Oneness is the secret of everything. It is all One, either as thought, or as life, or as soul, or as body, and the difference is only of degree. As such we have no right to look down with contempt upon those who are not exactly in the same degree that we are. Condemn none; if you can stretch out a helping hand, do so. If you cannot, fold your hands, bless your brothers and let them go their own way. Dragging down and condemning is not the way to work. Never is work accomplished in that way. We spend our energies in condemning others. Criticism and condemnation is a vain way of spending our energies, for in the long run we come to learn that all are seeing the same thing, are more or less approaching the same ideal, and that most of our differences are merely differences of language.

Take even the idea of sin, what I was telling you just now, the Vedânta idea and the other idea, that man is a sinner; they are practically the same, only the one is a mistaken direction. One takes the negative side and the Vedânta the positive. One shows to man his weakness, the other says weakness there may be, but never mind, we want to grow. Disease was found out as soon as man was born. Every one knows his disease; it requires no one to tell us what our diseases are. We may forget anything outside, we may try to become hypocrites to the external world, but in the heart of our hearts we all know our weakness. But, says the Vedânta, being reminded of weakness will not help much; give medicine, medicine is not making man think that he is diseased all the time. The remedy for weakness is not by making men

think of their weakness all the time, but letting them think of their strength. Teach them of the strength that is already within them. Instead of telling men they are sinners, the Vedânta takes the opposite stand, and says, "You are pure and perfect, and all you call sin does not belong to you." Sins are very low degrees of manifestation; manifest yourself in a higher degree if you can. That is one thing to remember; all of us can. Never say no; never say, "I cannot." It must not be, for you are infinite. Time and space even are nothing compared to your nature. You can do anything and everything, you are almighty.

These of course are the principles of ethics. We shall have to come down still lower and work into the details. We shall have to see how this Vedânta can be carried into this everyday life of ours, the city life, the country life, life in every nation, the home life of every nation. For, if a religion cannot help man wherever he may be, wherever he stands, it is not much use; it will remain only a theory for a chosen few. Religion, to help mankind, must be ready and able to help him wherever he is; in servitude or in the full freedom of life, in the depths of degradation or in the heights of purity, everywhere equally it should be able to help mankind, and then alone the principles of Vedânta, or the ideal of Religion, or however you may call it, will be fulfilled.

The one ideal of faith in ourselves is the greatest help that can come to mankind. Had faith in ourselves been more extensively taught and practiced I am sure a very large portion of the evils and miseries that we have would have vanished. Throughout the history of mankind, if any motive power in the lives of all great men and women from their very birth has been more potent than another it is that of faith in themselves; born in the consciousness that they were to be great, they became great. Let a man go down as low as he likes, but there must come a time when out of sheer desperation an upward curve will be taken and he will learn to have faith in himself. But for us it is better that we know it from the very first. Why should we be compelled to have all this bitter experience in order to have

faith in ourselves? We can see that all the difference between man and man is owing to the existence or non-existence of faith in himself. Faith in ourselves will do everything. I have experienced it in my own life, and am doing so continually, and as I grow older that faith becomes stronger and stronger. He is an atheist who does not believe in himself. The old religions said he was the atheist who did not believe in God. The new religion says he is the atheist who does not believe in himself. But it is not selfish faith, because the Vedânta, again, is the doctrine of oneness. It means faith in all, because you are pure. Love for yourselves means love for all, for you are one; faith in animals, faith in everything. This is the great faith which will make the world better. I am sure of that. He is the highest man who dares to say "I know all about myself." Do you know how many powers, how many forces, how many energies are still lurking behind that frame of yours? What scientist has yet known all that is in man? Millions of years have passed since man was here, and yet but one infinitesimal part of his power has been manifested. Therefore, how dare you say you are weak? How do you know what is behind that degradation on the surface? How do you know everything that is within you? Behind you is the ocean of infinite power and blessedness.

"This *Atman* is first to be listened to, to be heard." Hear day and night that you are that Soul. Repeat it to yourselves day and night till it enters into your very veins, till it tingles in every drop of blood, till it is in your flesh and bone. Let the whole body be full of that one ideal, "I am the birthless, the deathless, the blissful, the omniscient, the omnipotent, ever-glorious Soul." Think on it day and night; think on it till it becomes part and parcel of your life. Meditate upon it, and out of that will come work. Out of the fulness of the heart the mouth speaketh, and out of the fulness of the heart the hand worketh also. Practice will come. Fill yourselves with the ideal; whatever you do, think well on it. All your actions will be transformed, deified, magnified, raised, by the very power of the thought. If matter

is powerful, thought is omnipotent. Bring that thought, fill yourselves with the thought of your almightiness, your majesty, and your glory. Would to God all the other superstitious things had not been put into your head I Would to God we had not been born surrounded by all these superstitious influences and paralyzing ideas of our weakness and vileness I Would to God that mankind had an easier path through which to attain to the noblest and highest truths! But man has to pass through all this; do not make the path more difficult for those who are coming after you.

These are sometimes terrible doctrines to teach. I know people who get frightened, but for those who want to be practical this is the first practice. Tell not yourselves or others that you are weak. Do good if you can, but do not injure the world. You know in your inmost heart that many of your limited ideas, this humbling yourself, and weeping to imaginary beings, are superstitions. Tell me one case where these prayers have been answered. All the answers that came were from our own hearts. You all know there are no ghosts, but no sooner are you in the dark than there is a little creepy sensation. It is so because in our childhood we have all these fearful ideas put into our heads. But here is the practice. Do not do the same to others, through fear of society, through fear of public opinion, through fear of the hatred of our friends, for fear of loss of superstition. Be masters of it all. What is there more to be taught in religion? Oneness in this Universe, and to have faith in yourselves.

That is all there is to teach. All the works of mankind for thousands of years have been for this one goal, and mankind is working it out yet. It is yours now. We know it. It has been taught from all sides. Not only philosophy and psychology, but materialistic sciences have every day declared it. Where is the scientific man to-day who fears to acknowledge the truth of this oneness of the universe? Who is there who dares talk of many worlds, and so on? All these were superstitions. There is only one life and one world, and this one life and one world

is appearing to us as manifold, just as when you dream, one dream passes away and another comes. You do not live in your dreams. The dreams come one after the other, scene after scene unfolds before you. So it is in this world of ours, of ninety per cent. misery and ten per cent. happiness. Perhaps after a while it will appear as ninety per cent. happiness, and we shall call it heaven; but a time will come to the sage when the whole thing will vanish, and this very world will appear as God Himself, and our own soul as God. It is not therefore that there are many worlds, it is not that there are many lives. All this manifoldness is the manifestation of that One. That One is manifesting Himself as many, either in matter, or in spirit, or in mind, or in thought; or in any other thing. It is that One, manifesting Himself as many. Therefore the first practice for us is to teach the truth to ourselves and to others.

Let the world resound with this ideal and let superstitions vanish. Tell it to men who are weak; persist in telling it to them. You are the pure one; arise and awake, oh mighty one, this sleep does not represent you. Arise and go; it does not befit you. Think not that you are weak and miserable. Almighty, arise and awake, and manifest your own nature. It is not fitting that you think yourself a sinner. It is not fitting that you think yourself weak. Say that to the world, say it to yourselves, and see what a practical result will come, see how with an electric flash everything will be manifested, how everything will be changed. Tell that to mankind and show them their power. Then we shall learn how to practise it in our daily lives.

What we call *viveka* (discrimination), we shall come to later on, we shall learn how in every moment of our lives, in every one of our actions, to discriminate between what is right and wrong, true or false, and we shall have, therefore, to know the test of truth, which is purity, oneness. Everything that makes for oneness is truth. Love is truth, and hatred is false, because hatred makes for multiplicity. It is hatred that separates man

from man; it is wrong and false therefore. It is a disintegrating power; it separates and destroys.

Love binds, love makes for that oneness. You are become one, the mother with the child, families become one with the city. The whole world becomes one with the animals. For love is existence, God Himself, and all this is the manifestation of that one love, more or less expressed. The difference is only in degree, but it is the manifestation of that one love throughout. Therefore in all our actions we have to judge whether it is making for diversity or for oneness. If for diversity we have to give it up, but if it makes for oneness we are sure it is a good action. So with our thoughts we have to understand whether they make for disintegration, the many, or for oneness, for binding soul unto soul, and bringing one influence to bear. If they do this we will take them up, and if not we will throw them off as criminal.

The whole idea of ethics is that it does not depend on anything unknowable, it does not teach anything unknown, but in the language of the Upanishad, "The God whom we worship as an unknown God, the same I preach unto thee." It is through that Self that you know anything else. I know the chair, but to know the chair I have first to know myself and then the chair. It is in and through the Self that the chair is known. It is in and through the Self that you are known to me, that the whole world is known to me, and therefore to say this Self is unknown is sheer nonsense. Take off the Self and the whole universe vanishes. In and through Self all knowledge comes. Therefore it is the most known of all. It is yourself, that which you call "I." You may wonder how this "I" of me can be the "I" of you. You may wonder how this limited "I" can be that unlimited Infinite, and yet it is so. The limited is a mere fiction. It has been covered up, and a little of it is manifesting as the "I," but as yet it is only a part of the Infinite. The limitation never comes upon the unlimited; the limited is a fiction. The Self is known, therefore, to every one of us, man, woman or child, even to the animals. Without knowing Him we can neither live nor move, nor have

our being. Without knowing this Lord of all we cannot breathe a second, or live a second, for He must be there to make us move, and think, and live. The most known of all, the God of the Vedânta, is not the outcome of imagination.

If this is not preaching a practical God, how would you teach a practical God? A God omnipresent, in every being, more real than these senses of ours. Where is there a more practical God than Him I see before me? For you are He, the Omnipresent God Almighty, the Soul of your souls, and if I say you are not I tell an untruth. I know it, whether at all times I realize it or not. He is the oneness, the unity of all, the reality of all life and all existence.

These ideas of the ethics of Vedânta have to be worked out in great detail, and therefore you must have a little patience. As I have told you, we want to take the subject in detail and work through it thoroughly, to see how the ideas grow from very low ideals, how the one great ideal of oneness has started out from all the surrounding ideas, and become shaped into that universal love, and we ought to study all these, in order to avoid dangers. But the world cannot wait for time to work up from the lowest steps. What is the use of our standing on higher steps if we cannot give the same truth to others coming afterwards. Therefore it is better to study it in all its workings; and first, it is absolutely necessary to clear the intellectual portion, although we know that intellectuality is almost nothing, it is the heart that is of most importance. It is through the heart that the Lord is seen not through the intellect. The intellect is only the street cleaner, cleansing the path for us, a secondary worker, the watchman, the policeman; but the policeman is not a positive necessity for the workings of society. He is only to stop disturbances, to check wrong-doing, and that is all the work required of the intellect. When you read intellectual books, you think when you have mastered them: "Bless the Lord that I am out of them once more," because the intellect is blind and has no motion of itself, it has neither hands nor feet. It is feeling that

is the worker, that moves with speed infinitely superior to that of electricity or any thing else. Do you feel, is the question. If you do, through that you will see the Lord. It is this feeling that you have to-day that will be intensified, deified, raised to the highest platform, till it feels everything, the oneness in everything, till it feels God in itself and in others. The intellect can never do that. "Different methods of speaking words, different methods of explaining the texts of books, these are for the enjoyment of the learned, not for the salvation of the soul."

Those of you who have read Thomas à Kempis will have found how in every page he insists on this: and almost every holy man in the world has insisted on it. Intellect is necessary, without it we fall into crude error, make all sorts of crude mistakes. Intellect checks this, but beyond that, do not try to build anything upon it. It is an inactive, secondary help; the real help is feeling, love. Do you feel for others? If you do you are growing in oneness. If you do not feel for others you may be the most intellectual giant ever born, but you will be nothing; you are but dry intellect, and you will remain so. And if you feel, even if you cannot read any book, and do not know any language, you are in the right way. The Lord is yours.

Do you not know in the history of the world the power the prophets had, and where was it? In the intellect? Did any of them write a fine book on philosophy, on the most intricate ratiocinations of logic? Not one. They spoke only a handful of words. Feel like Christ and you will be a Christ; feel like Buddha and you will be a Buddha. It is feeling that is the life, the strength, the vitality without which no amount of intellectual activity can reach God. Intellect is like limbs without power of locomotion. It is only when feeling enters and gives them motion that they move and strike others. That has been the way all over the world, and you must remember it. This is one of the most practical things in Vedantic morality, for it is the teaching of the Vedânta that you are all prophets, and all must be prophets. The book is not the proof of your conduct, but

you are the proof of the book. How do you know that a book preaches truth? Because you do it and feel it. That is what Vedânta says. What is the proofs of the Christs and Buddhas of the world? That you or I feel like them. That is how I and you understand that they were true. Our prophet soul is the proof of their prophet soul. Your godhead is the proof of God Himself. If you are not a prophet there never has been anything true of God. If you are not God there never was any God, and never will be. This, says the Vedânta, is the ideal to follow. Every one of us has to become a prophet, and you are that already. Only, *know* it. Never think there is anything impossible for the soul. It is the greatest heresy to say that. If there be sin this is the only sin, to say that you are weak, or that others are weak.

XIII.

Practical Vedânta.

Part II.

I will read to you a very ancient story from the Chândogya Upanishad, how knowledge came to a boy. The form of the story is very crude, but we shall find that it contains a principle. A young boy said to his mother, "I am going to study the Vedas. Tell me the name of my father, and my caste." The mother was not a married woman, and in India the child of a woman who has not been married is considered an outcast; he is not fit for anything, he is unable to be recognized, much less is he competent to study the Vedas. So the poor mother said: "My child, I do not know the name of your family. I was in service; I had to serve in many places; I do not know who your father is, but my name is Jabâlâ." The child went to the college of sages, and there he was asked the same question. He asked to be taken as a student, and they in turn asked him: "Say child, what is the name of your father, and what is your caste?" The boy repeated what he had heard from his mother. "Sir, I asked my mother the question, and this was her answer." Most of the sages were disappointed at the answer, and did not know what

to say, but one of them stood up and asked the boy to come to him, and said: "My boy you have not swerved from the truth; you have not swerved from the path of righteousness, and this is what is called a Brahmin, so you are a Brahmin, and I will teach you." So he kept the boy with him and educated him; and because he had told the truth, gave him a new name—*Satyakâma*—the "truth desiring."

Now come some of the peculiar methods of ancient education. This teacher gave Satyakâma four hundred lean, weak cows to take care of, and sent him to the forest. There he went and lived for some time. The teacher had told him to come back when there were one thousand in the herd. So after a few years, Satyakâma heard a big bull in the herd telling him "We are a thousand now; take us back to your teacher. I will teach you a little of *Brahman*." "Say on, sir," said Satyakâma. Then the bull said, "The east is a part of the Lord, so is the west, so is the south, so is the north. The four cardinal points are four parts of Brahman. You will be taught by the fire." Fire was the great symbol in those days, and every student had to procure fire and make offerings. So Satyakâma came back, and after performing his oblation, and worshipping at the fire, he was sitting near it, when from the fire came a voice, "O Satyakâma." "Speak Lord," said Satyakâma. Perhaps you may remember a very similar story in the Old Testament, how Samuel heard a mysterious voice. "O Satyakâma, I am come to teach you a little of *Brahman*. This earth is a portion of that *Brahman*. The sky and the heaven are a portion of Him. The ocean is a part of that *Brahman*." Then the fire said that a certain bird would teach him something. Satyakâma continued on his journey, and when he had performed his evening sacrifice, there came a swan who said, "I will teach you something about *Brahman*. This fire which you worship, O Satyakâma, is a part of that *Brahman*. The sun is a part, the moon is a part, the lightning is a part of that *Brahman*. A bird called *Madgu* will tell you another part." The next evening that bird came, and a similar voice was

heard by Satyakâma, "I will tell you something about *Brahman*. Breath is a part of *Brahman*, sight is a part, hearing is a part, the mind is a part." Then the boy returned to his teacher, and the teacher saw him from a distance, and this is what he said, "Boy, thy face shines like a knower of *Brahman*." Then the boy asked the teacher to teach him more, and he said: "You have known some part of the truth already."

Now, apart from these allegories, what the bull taught, what fire taught, and what these others taught, we see the tendency of the thought and the direction in which it is going. The great idea of which we here see the germs, is, that all these voices are inside ourselves. As we read on we shall find how it is at last made clear that the voice is here in the heart, and the student understands that all this time he was hearing the truth, but his explanation was not correct. He was interpreting the voice as from the external world, while all the time the voice was inside him. The second idea that comes, is that of making the knowledge of the *Brahman* practical. It is always seeking the practical possibilities of religion, and we find in reading these stories how it is becoming more and more practical every day. The idea is shown through everything with which the students were familiar. The fire with which they were worshipping was that *Brahman*. This earth is a part of *Brahman*, and so on.

The next story belongs to a disciple of this Satyakâma, who went to be taught by him and dwelt near him for some time. Now Satyakâma went away somewhere, and the student became very down-hearted, so that when the teacher's wife came and asked the boy why he was not eating, the boy said: "I am too unhappy to eat," and then a voice from the fire he was worshipping, saying: "This life is *Brahman*. *Brahman* is the ether, and *Brahman* is space. Know *Brahman*." "I know, sir, that life is *Brahman*, but that He is space and that He is ether I do not know." What is meant by ether is infinite space. Then the fire taught him the duties of the householder. "This earth, this food, this fire and this sun, whom you worship, are forms of *Brahman*.

He who inhabits these is within you all. He who knows this and meditates on Him, all his sins vanish and he has long life and becomes happy. He who lives in the cardinal points, I am He. He who lives in the breath, and in the ether, in the heavens, and in the lightning, I am He." Here too we see the same idea of practical religion. That which they were worshipping as the fire, the sun, the moon, and so forth, the voice with which they are familiar, takes up the subject, and explains it, and gives it a higher meaning, and that is the real practical side of Vedânta. It does not destroy the world, but it explains it; it does not destroy the person, but explains it; it does not destroy the individuality, but explains it, by showing the real individuality. It does not show that this world is vain, and does not exist, but it says understand what this world is, so that it may not hurt you. The voice did not say to Satyakâma that the fire which he was worshipping was all wrong, or the sun, or the moon, or the lightning, or anything else, but it showed him that the same spirit which is inside the sun, the moon, the lightning, the fire, and the earth, is in him, so that everything became transformed, as it were, to the eyes of Satyakâma. The fire which was merely a material fire before in which to make oblations, assumes a new aspect, and becomes the Lord really. The earth has become transformed, life has become transformed, the sun, the moon, the stars, the lightning, everything becomes transformed, deified. Their real nature is known. For we must know that the theme of the Vedânta is to see the Lord in everything, to see things in their real nature, not as they appear to be.

Then another lesson is taught which is very peculiar. "He who shines through the eyes is *Brahman*. He is the beautiful one, He is the shining one. He shines in all these worlds." A certain peculiar light, the commentator says, which comes to the pure man is the light in the eyes meant here, and it is said that when a man is pure, such a light will shine in his eyes, and that light belongs really to the soul within which is everywhere. It is the same light which is shining in the planets, in the stars, and suns.

The other thing that I will read to you is about some peculiar doctrines of these ancient Upanishads, about birth and death and so on. Perhaps it will interest you. Svetaketu went to the king of the *Panchâlas*, and there the king asked him, "Do you know where people go when they die? Do you know whether they come back or not? Do you know why this earth does not become full, and why it does not become empty?" The boy replied that he did not know. Then he went to his father and asked him the same questions. The father said, "I do not know," and they both returned to the king. The king said this knowledge was never among the priests, it was only among the kings, and that is why the king rules the world. But this man served the king for some time, and at last the king said he would teach him. "O Gautama, the fire that you worship outside is a very low state of things. This earth itself is that great symbol of fire. The air is its fuel. The night is its smoke. Its flame is the cardinal points. The lower part is inhabited by darkness. In this fire the gods pour the oblation, the rain out of which comes food. You need not make oblation to that little fire; the whole world is that fire, and this oblation, this worship, is continually going on. The gods, and the angels, everybody is worshipping. Man, O *Gautama*, is the greatest symbol of fire, the body of man. We get the idea becoming practical once more, the *Brahman* coming down. And the one idea that runs through all these symbolical stories is that invented symbolism may be good, and helpful, but better symbols exist already than any you can invent. If you want to invent an image to worship God, a better image still exists, the living man. If you want to build a temple to worship God, that may be good, but a better one, a much higher one, exists, the human body.

We must remember that the Vedas have two parts, the ceremonial and the knowledge portions. By that time ceremonials had become so intricate and multiplied that it was almost hopeless to disentangle them and in the Upanishads the ceremonials are almost done away with, but gently, by explaining

them. We see that in old times they had these oblations and sacrifices, but here the philosophers come, and they, instead of snatching their symbols from the hands of the ignorant, instead of taking the negative position which we, unfortunately, find general in modern reforms, gave them something to take their place. Here is the symbol of fire, very good. But here is another symbol, the earth. What a grand, great symbol! Here is this little temple, but the whole universe is a temple; a man can worship anywhere. There are the peculiar figures that men, draw on the earth, and build altars, but here is the greatest of altars, the living conscious human body, and worship here is far greater than the worship of any dead symbols.

We now come to a peculiar doctrine. I do not understand much of it myself. If you can make something out of it I will read it to you. When a man who has meditated, and purified himself, and got knowledge, dies, then he first goes to light, from light to day, from day to the light half of the moon, from that to the six months when the sun goes to the north, from the months to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning, and when he comes to the sphere of lightning he meets a person who is not a man, and that person helps him to meet *Brahman*, to meet God. This is the path of the gods. When sages and knowing persons die they go that way and they do not return. What is meant by this month and year and all these things, no one understands clearly. Each one makes his own meaning, and a good many say it is all nonsense. What is meant by going to the world of the moon, and of the sun, and this person who comes to help the Soul after it has reached the spheres of light, no one knows. There has been a peculiar idea among the Hindûs that the moon is a state of life, and we will see how life has come from the moon, it has rained from the moon upon this earth. Those that have not attained to knowledge, but have done good work in this life, when they die, first go through smoke, then to night, then to the dark fifteen days, then the six months when the sun goes

to the south, from that they go to the region of the forefathers, then to ether, then to the region of the moon, and there they become the food of the gods, and are born as gods. There they live as long as their good works will permit. And when the effect of the good work has been finished they come back. They first become ether, and then air, and then smoke, then mist, then cloud, and then get hold of raindrops, and fall upon the earth, get into food, are eaten up by human beings, and then become their children. Those whose works have been very good take birth in very good families, and those whose works have been bad take very bad births. The animals are always dying, and are continually coming in this earth. That is why this earth is not full, and not empty.

Several ideas we can get also from this, and later on, perhaps, we shall be able to understand it better, and we can speculate a little upon what they mean. The last part, how those who have been in heaven are returning, is clearer perhaps than the first part, but the whole idea seems to be this, that there is no permanent heaven without realizing God. Now some people who have not realized God, but have done good work in this world, with the view of enjoying the results thereof, when they die go through this and that place, until they reach heaven, and there they are born in the same way as we are here, as children of the gods, and they live there as long as their good works will permit. Out of this comes one basic idea of the Vedânta, that everything which has name and form is transient. This earth is transient, because it has name and form, and so the heavens must be transient, because there also the name and form remain. A heaven which was eternal would be contradictory in terms, just as the earth cannot be eternal; because everything that has name and form must begin in time, exist in time, and finish in time. These are settled doctrines with the Vedânta, and the heavens are given up.

We have seen in the *Samhita* how the other idea was that heaven was eternal, much the same as the idea which is

prevalent in Europe among Mohammedans and Christians. The Mohammedans concretize it a little more. They say it is a place where there are gardens, beneath which rivers run. In the desert of Arabia water is something which is very desirable, so the Mohammedan always conceives his heaven as full of water. I was born in a country where there are six months of rain every year. I would think of heaven, I suppose, as a dry place, and so would the English people. These heavens in the *Samhita* portion are eternal; the departed have beautiful bodies and live with their forefathers, and are happy ever afterwards. There they meet with their fathers, and children, and relatives, and lead very much the same life as here, only much happier. All the difficulties and obstructions to happiness in this life will vanish, and all its good parts and enjoyments will be left. But however comfortable mankind may consider this, there is something which is truth and something which is comfort. There are cases where truth is not comfortable until we reach the climax. Human nature is very conservative. It goes on doing something, and once having done that something it finds it hard to get out of it. The mind will not allow new thoughts to come, because they give pain.

So here, in the Upanishads, we see a tremendous departure made. It is declared that these heavens, where men used to go and live with the ancestors cannot be permanent, seeing that everything which has name and form must die. If there are heavens with forms, these heavens must vanish in course of time; it may be millions of years, but there must come a time when they will have to go. Another idea by this time has appeared, that these souls must come back: to this earth, that these heavens are places where they enjoy the results of their good works, and after these effects are finished they come back into this earth life again. One idea is clear from this, that mankind had a perception of the philosophy of causation even at that early time. Later on we shall see how our philosophers bring that out in the language of philosophy and logic, but

here it is almost in the language of children. One thing you may remark in reading these books, that it is all internal perception. If you ask me if this can be practical, my answer is it has been practical first, and philosophical next. You can see that these things have been perceived and realized first, and then written. This world spoke to the early thinkers, birds spoke to them, animals spoke to them, the sun, the moon spoke to them, and bit by bit they realized things and got into the heart of nature, not by cogitation, not by the force of logic, not by picking the brains of others and making a big book, as is the fashion in modern times, not as I do, by taking up one of their writings and making a lecture; but by patient investigation and discovery. Its essential method was practice, and so it will be always. Religion will be always a most practical science. There never was or will be any theological religion. It is practice first, and knowledge afterwards. The idea that these souls come back is already there. Those persons who do good work with the idea of a result, get it, but the result is not permanent. There we get the idea of causation very beautifully put forward, that the effect is only commensurate with the cause. What the cause is, so the effect will be. The cause being finite, the effect must be finite. If the cause is eternal the effect can be eternal, but all these causes, doing good work, and all other things, are only finite causes, and as such cannot produce infinite result.

We come to the other side of the question, that as there cannot be an eternal heaven, there cannot be an eternal hell, on the same grounds. Suppose I am a very wicked man. Suppose I do evil every minute of this life of mine. Still this whole life here, compared to my eternal life, is nothing. If there be an eternal punishment it will mean that there is an infinite effect produced by a finite cause. The infinite effect of my work will be produced by the finite cause of this life, and for this infinite result I shall have a finite cause which cannot be. If I do good all my life I cannot have an infinite heaven; it would be making the same mistake. But there is the third course, for those who have

known the truth, for those who have realized. That is the only way to get out, as it were, beyond this veil of *mâyâ*, to realize what truth is, and the Upanishads indicate what line these are taking, what is meant by realizing the truth.

It means recognizing neither good nor bad, but knowing all as coming from the Self; self is in everything. It means denying the universe; closing your eyes; seeing the Lord in heaven and in hell also; seeing the Lord in life and in death also. This is the line which thought is taking in the passage I have just read to you, how this earth itself is a symbol of the Lord, how the sky is said to be the Lord, how the place we fill is said to be the Lord.· Everything is *Brahman*. And this is to be seen, realized, not simply talked about, or thought about. We can see as a logical consequence that when the soul has realized that everything in this universe, every place is full of the Lord, of *Brahman*; it will not mean anything to that soul whether it goes to heaven, or hell, or anywhere. It does not mean anything to it whether it be born again on this earth, or in heaven. These have ceased to have any meaning, because for the soul that has realized its real nature, every place is the same, every place is the temple of the Lord, every place has become holy, and the presence of the Lord is all that it sees in heaven, or hell, or anywhere. Neither good nor bad, neither life nor death; only one Infinite *Brahman* exists for that soul.

When a man has arrived at that perception according to the Vedânta, he has become free, and, says the Vedânta, that is the only man who is fit to live in this world. Others are not. The man who sees evil, how can he live in this world? His life is a misery; it is a mass of misery here. The man who sees dangers here, his life is a misery; the man who sees death, his life is a misery. That man alone can live in this world, he alone can say: "I enjoy this life, and I am happy in this life," who has seen the truth, and the truth in everything. By the bye, I may tell you that the idea of hell does not occur in the Vedas anywhere. It comes into India with the *Purânas*, much later. The worst punishment

described in the Vedas is coming back here, having another chance on this earth. From the very first we see the idea is taking the impersonal turn. The ideas of punishment and reward are very material, and they are only consonant with the idea of a human God, a being who loves one and not another, just as we do. Punishment and reward are only admissible with the existence of such a God. They had such a God in the *Samhita*, and there we find the idea of fear entering, but as soon as we come to the Upanishads the idea of fear vanishes, and the impersonal idea takes its place, and it is naturally the hardest thing to understand, this impersonal idea, in every country. Man is always clinging on to the person.

On the other hand the Impersonal God is a living God, a Principle. The difference between personal and impersonal is this, that the personal is only a little man, and the impersonal idea is that he is the animal, the man, the angel, and yet something more which we cannot see, because impersonality involves all personality, is the sum-total of all personality in the universe, and infinitely more besides. "As the one fire coming into the world is manifesting itself in so many forms, and yet is infinitely more besides." Such is the Impersonal.

We want to worship a living God. I have seen nothing but God all my life, nor have you. To see this chair you first see God, and then the chair, in and through Him. He is there day and night, saying: "I am." The moment you say "I am" you are knowing existence. Where shall you go to find God if you cannot see Him in your own hearts, in living beings, in the man working in the street? "Thou art the man, Thou art the woman, Thou art the girl, and Thou art the boy. Thou art the old man tottering on a stick. Thou art the young man walking in the pride of his strength." He is all that exists, a wonderful living God, who is the only Fact in the Universe. This seems to many to be a very terrible contradiction to the traditional God, who lives behind a veil somewhere and whom nobody ever sees. The priests only give us an assurance that if we follow them, listen

to their admonitions and walk in the way they mark out for us—then when we die, they will give us a passport, and we may happen to see the face of God! What are all these heaven ideas but simply modifications of this nonsensical priestcraft?

Of course the impersonal idea is very destructive; it takes away all trade from the priests, all churches and temples will vanish. If they taught this impersonal idea to the people their occupation would be gone. Yet we have to teach it unselfishly, without priestcraft. You are God and so am I; who obeys whom? Who worships whom? You are the highest temple of God; I would rather worship you than any temple or any image or bible. Why are these people so contradictory in their thought? They are like fish slipping through our fingers. They say we are hardheaded practical men. Very good. But what is more practical than worshipping here, worshipping you? I see you, feel you, and I know you are God. The Mohammedan says there is no God but Allah. The Vedânta says there is no God but man. It may frighten many of you, but you will understand it by-and-by. The living God is within you, and yet you are building churches and temples and believing all sorts of imaginary nonsense. The only God to worship is the human soul, or the human body. Of course all animals are temples, but man is the highest, the Taj Mahal of temples. If I cannot worship that, no other temple will be of any advantage. The moment I have realized God sitting in the temple of every human body, the moment I stand in reverence before every human being, and really see God, the moment that feeling comes to me, that moment I am free from bondage, everything vanishes, and I am free.

This is practical, the most practical of all worship. It does not have anything to do with theorizing and speculation; yet, if you tell it to most men, it frightens them. They say it is not right. They go on theorizing about ideas their grandfathers told them, and their forefathers six thousand years ago, that a God somewhere in heaven told somebody that he was God. Since that time we have only theories. This is practicality according

to them, and our ideas are impractical. Each one must have his way, says the Vedânta, but this is the ideal. The worship of a god in heaven, and all these things, are not bad, but they are only steps towards the truth, and not the truth itself. They are good and beautiful, and some wonderful ideas are there, but the Vedânta says at every point: "My friend, Him whom you are worshipping as unknown I worship as thee. Whom you are worshipping as unknown and trying to seek throughout the universe, He has been there all the time. You are living through Him. He is the eternal witness of the universe." "Him whom all the Vedas worship, nay, more, He who is always present in the eternal 'I,' He existing, the whole universe exists. He is the light of the universe. If the 'I' were not in you, you would not see the sun, everything would be a dark mass for you, non-existence. He shining, you see the world."

One question is generally asked and it is this, that this may lead to a tremendous amount of difficulty. Every one of us will think I am God, whatever I do or think is good; God can do no evil. In the first place, even taking this danger of misinterpretation for granted, can it be proved that on the other side the same danger does not exist? They have been worshipping a God in heaven separate from them, and of whom they are so much afraid. They have come in shaking with fear, and all their life they go on shaking. Has the world been made much better? The same question you ask on the other side. Those who have understood and worshipped a personal God, and those who have understood and worshipped an impersonal God, on which side have been the great workers of the world? Gigantic workers, gigantic moral powers? Certainly the impersonal. How can you expect moral persons to be developed from fear? It can never be. "Where one sees another, where one hurts another, that is *Mâyâ*. When one does not see another, when one does not hurt another, when everything has become the *Atman*, who sees whom, who perceives whom?" It is all He, and all I, at the same time. The soul has become pure. Then, and then alone

we understand what is love, and can love come through fear? Its basis is in freedom; then comes love. We really begin to love the world, then we understand what is meant by brotherhood and mankind, and not before.

So it is not right to say this will lead to a tremendous amount of evil doing all over the world, as if the other doctrine never lends itself to the works of evil; as if it does not deluge this world in blood, as if it does not tear to pieces and lead to sectarianism. My God is the greatest God. Let us decide it by a free fight. That is the outcome of dualism all through the world. Come out into the broad open light of day, come out from the little narrow paths. How can the great infinite human soul rest content to live and die in small ruts? There is the universe of light, everything in the universe is ours. Try to stretch out your arms and embrace the whole universe in love. If you have ever felt that you wanted to do that, you have felt God.

You remember that passage in the sermon of Buddha, how he sent a thought of love towards the South, and the North, and the East, and the West, above and below, until the whole universe was filled with this love, grand and great and infinite. When you have that feeling that means true personality. The whole universe is one Person; let go these little things. Give up the small for this infinite enjoyment, give up small enjoyments for this infinite bliss. What use is it to have these small bits of bliss? And it is all yours, for you must remember that the impersonal includes the personal. So God is the Personal and the Impersonal at the same time. So man, the infinite, impersonal Man, is manifesting himself as this person. We the infinite have limited ourselves, as it were, into little bits. The Vedânta says this is the state of things. It will not vanish, it will remain, but now it is ourselves. We are limiting ourselves by our *Karma*, and that like a chain round our necks has dragged us into this limitation. Break that chain and be free. Trample law under your feet. There is no law in human nature, there is no destiny, no fate. How can there be law in infinity? Freedom

is its watchword. Freedom is its nature, its birthright. Be free, and then have any amount of little personalities you like. Then we will play as the actor, as a king comes upon the stage and takes up the role of a beggar, and the actual beggar is walking through the streets. The scene is the same in both cases, the words are perhaps the same, but yet what a difference. The one enjoys his beggary and the other is suffering misery from it. And what makes this difference? The one is free and the other is bound. The king knows this beggary is not true, but that he has assumed it, taken it up just for play, and the beggar thinks that it is his familiar state and he has to bear it whether he will or not. This is law, so he is miserable. You and I as long as we have no knowledge of our real nature, are these beggars, jostled about by every force in nature, made slaves by everything in nature, crying all the world over for help, and help never comes to us, trying to get help from every quarter, from imaginary fictitious beings, and yet never getting any help. Then thinking, this time it will come, and weeping and wailing and hoping, one life is passed and the same play goes on.

Be free; hope for nothing from anyone else. I am sure if you all look back upon your lives you will find that you were always vainly trying to get help from others and it never came. All the help that has been given you was from within yourselves. You only had the fruits of what you yourselves worked for, and yet strangely hoping all the time for help. Like the rich man's parlor, always full, but if you watch it you do not find the same batch of people there. Always hoping that they will get something out of these rich men, but they never do. So are our lives, hoping, hoping, hoping, never coming to an end. Give up this hope, says the Vedânta. Why should you hope? You have everything. You are the king, the Self. What are you going to hope for? If the king goes mad, and goes about to find the king in his own country, he will never find him because he is the king himself. He may go through every village and city in his own country, seeking in every house, he may weep and wail, but will never

find any king because he is the king himself. It is better that we know we are the king and give up this fool's search after the king. Thus says the Vedânta, and knowing that we are the king we become happy and contented. Give up all these fools' searches, and then play on in the universe.

The whole vision is changed. Instead of an eternal prison this world has become a playground. Instead of a land of competition it is merely a land of Springtime, where the butterflies are flitting about in mirth. This very world is then heaven, where in the first place it was hell. To the eyes of the bound it is a tremendous place of torment, and to the eyes of the free it is the only world that exists. Heavens and all these places are here. This one life is the universal life. All rebirths are here. All the gods are here, the prototypes of man. The gods did not create man after their type, but man created gods. And here are the prototypes, here is the *Indra*, the *Karma*, and all the gods of the universe sitting before him. You have been projecting your little doubles, and you are the originals, the real, the only gods to be worshipped. This is the view of the Vedânta, and this its practicability. Because we have become free, we shall not go mad and throw up society and fly off to die in the forest or the cave, we shall remain where we are, only we shall have understood the whole thing. The same phenomena will come, but with new meaning. We do not know the world yet; it is only through freedom that we see what it is, understand its nature. We shall see then that this so-called law, or fate, or destiny, occupied only an infinitesimal part of our nature. It was just one side, and on the other side there was freedom all the time, and we have been like the hunted hare putting our faces on the ground, and trying to save ourselves from evil.

We have through delusion been trying to forget our nature, and yet we could not forget, it was always calling upon us, and all our search after god or gods, or external freedom, was a search after our real nature. We mistook the voice. We thought it was from the fire, or from a god, or the sun, or moon, or stars,

but at last we have found that it was from ourselves. Here is this eternal voice speaking of eternal freedom. Its music is eternally going on. Part of this music of the soul has become the earth, the law, this universe, but it was always ours and always will be. In one word the ideal of Vedânta is to know man as he really is, and this is the message, that if you cannot worship your brother man, the manifested God, neither can you worship a God who is unmanifested.

Do you not remember in the Christian Bible, if you cannot love your own brother whom you have seen, how can you love God whom you have not seen? If you cannot see God in the human face divine, how can you see Him in the clouds, or in anything dull, or dead, or in mere fictitious stories of your brain? I will call you religious, from the day you begin to see God in men and women, for then you will understand what is meant by turning the left cheek to the man who strikes you on the right. When you see man as God, everything, even the tiger, will be welcome. Everything that comes is but the Lord in various forms, the Eternal, the Blessed One, our father, and mother, and friend, our own soul playing with us.

There is still a higher ideal than calling God Father; to call Him Mother. There are other ideals; He has been called "Friend"; still higher "the Beloved." The highest point of all is to see no difference between lover and beloved. You remember the old Persian story, how a lover came and knocked at the door and was asked, "Who is that." He answered, "It is I," and there was no answer. A second time he came, and answered "I am here," but the door did not open. The third time the lover came, and the voice again asked, "Who is that." He replied, "I am thyself, my love," and the door opened. So, between God and ourselves. He is in everything, He is everything. Every man and woman is the palpable blissful living and only God. Who says God is unknown, who says He is to be searched after? We have found God eternally. We have been living in Him eternally. Everywhere He is eternally known, eternally worshipped.

A great mistake is often made, that other forms of worship than our own are all errors. That is one of the great points not to be forgotten, that those who worship God through ceremonials and forms, however crude we may think them, are not in error. It is the travel from truth to truth, from lower truth to higher truth. Darkness is less light; evil is less good; impurity is less purity. This must always be borne in mind that we have to see others with eyes of love, with sympathy, knowing that they are but going through the same path that we have trod. If you are free, you must know that all are coming up to be free sooner or later, and if you are free how do you see the impermanent? If you are really pure how do you see the impure, for what is within is without. We cannot see impurity without having it first inside. This is one of the practical sides of Vedânta, and I hope that we shall all try to carry it into our lives. The whole of life is for this to be carried into practice; but one great point we gain, that we shall work with satisfaction and contentment, instead of discontent and dissatisfaction, for we know Truth is within us, we have it, it is our birthright, and we have only to manifest it, make it tangible.

XIV.

Practical Vedânta.

Part III.

In the Chândogya Upanishad we read that a sage called *Nârada* came to another called *Sanatkumâra*, and asked various questions, and among them inquired if religion is the cause of things as they are. And Sanatkumâra takes him, as it were, step by step, tells him that there is something higher than this earth, and something higher than that, and so on, till he comes to *âkâsa*, ether. Ether is higher than light, because in the ether are the sun and the moon, lightning, the stars; it is in the ether we hear, in ether we live, and in ether we die. Then the question arises, is there anything higher than that, and he tells him of *prâna*. This *prâna*, according to the Vedânta, is the principle of life. It is like ether, an omnipresent principle, and all motion, either in the body or anywhere else, is the work of this *prâna*. *Prâna* is greater than *âkâsa*. Through *prâna* everything lives, *prâna* is in the mother, in the father, in the sister, in the teacher, *prâna* is the knower.

I will read another passage, where *Svetaketu* asks his father about the truth, and the father teaches him different things,

and then at last answers "That which is the fine cause in all these things, of it are all these things made. That is the all, that is truth, thou art That, O *Svetaketu*." And then he again gives various examples. "As a bee, O *Svetaketu*, gathers honey from different flowers, and as the different honeys do not know that they are from various trees, and from various flowers, so all of us, having come out of that existence, have forgotten that we have done so. Therefore, O Svetaketu, That thou art." He gives another example of the rivers running down to the ocean, and they do not know that they have risen as various rivers, so even we come out of that Existence, and do not know that we are That. "O Svetaketu, thou art That." So on he goes.

Now there are two principles of all knowledge. The one principle is that we can know by referring the particular to the general, and the general to the universal; and the second principle is, that anything of which the explanation is sought, is to be explained so far as possible from its own nature. Taking up the first principle we see that all our knowledge really consists of that classification going higher and higher. When something happens singly we are, as it were, dissatisfied. When it can be shown that that very thing happens again and again we are satisfied, and call it law. When we find that one stone falls, or one apple falls, we are dissatisfied; when we find that all stones and all apples fall we call it the law of gravitation and are satisfied. The fact is that from the particular we deduce the general. When we want to study religion this is the scientific process.

To study religion, therefore, to make it scientific, we have to admit the same light. The same principle also holds good, and as a fact we find that that has been the course all through. In reading these books that I have been translating to you, the earliest idea that I can trace is from the particular to the general. We see how these "bright ones" become merged together and become one principle, and how in the ideas of the cosmos they are going higher and higher, how from the fine elements they

are going to finer and finer, and more embracing elements, how from particulars they come to one omnipresent ether, and how from even that they went to an all embracing force, or *prâna*, and in all this the principle that runs through all, is, that one is not separate from the others. It is the very ether that exists in the higher form, or, so to say, the higher form of *prâna* concretes and becomes ether and that ether becomes still grosser, and so on.

The generalization of the personal God is another case in point. We have seen how the same generalization was reached, and how it was called the sum total of all consciousness. But a difficulty arises from that; it is not an all-sufficient generalization. We take up only one side of the facts of nature, the fact of consciousness, and out of that we generalize, and our generalization takes the form of the personal God, when the whole of nature is left aside. So, in the first place it is rather a defective generalization. There is another insufficiency, and that is the outcome of the second principle. Everything should be explained out of its own nature. There may have been people who thought that every stone that fell to the ground was dragged down by some ghost, but the explanation is the law of gravitation, and although we know it is not a perfect explanation, yet it is much better than the other, because one explanation is by some extraneous cause, and the other is by its own nature. So on, throughout the whole range of our knowledge, the explanation which is the outcome of the nature of the thing itself is a scientific explanation, and any explanation which is entirely outside of the thing in question is unscientific.

So the explanation of a personal God as the creator of the universe has to stand that test. If that God is outside of nature, having nothing to do with nature, and this nature is the outcome of the command of that God, produced from nothing, it becomes naturally, a very unscientific theory, and that has been the difficulty and the weak point of every theistic theory throughout the ages. These two defects we find

therefore in what is generally called the theory of monotheism, the theory of a personal God, with all the qualities of a human being multiplied very much, and who, by his will, created this universe out of nothing, and yet is separate from it. This leads us into two difficulties.

As we have seen, it is not a sufficient generalization, and secondly it is not an explanation of nature from nature. It holds that the effect is not the cause, that the cause is entirely separate from the effect. Yet all the tendency of human knowledge shows that the effect is but the cause in another form. To this idea the discoveries in modern science are pointing every day, and the latest theory that has been granted on all sides is what we call the theory of evolution, the principle of which is that the effect is but the cause in another form, readjustment of the old cause, and the old cause takes the form of the effect. Creation out of nothing would be laughed at by modern scientific men.

Can religion stand these tests? If there be any religious theories which can stand these two tests they will be acceptable to the modern mind, to the thinking mind. Any other theory which we ask them to believe from the authority of priests, or churches, or books, the modern man is unable to accept, and the result is a hideous mass of unbelief. Even in those in whom there is an external display of belief, in their hearts there is a tremendous amount of unbelief. The rest give up religion, shrink away from it, as it were, do not want to touch it, regard it as priestcraft.

Religion has been reduced to a sort of national form. It is one of our very best social remnants; let it remain. But the real necessity which the grandfather of the modern man felt for it is gone. He no longer finds it satisfactory to his reason. The idea of such a personal God, and such a creation, the idea which is generally known as monotheism in every religion, cannot hold any longer. In India it could not hold its own because of the Buddhists, and that was the very point where the Buddhists gained their victory in ancient times. They showed that if

nature is allowed its almost infinite power, and if nature can work out all its wants, it is simply unnecessary to insist that there is something beside nature. Even the soul is unnecessary. There was an old discussion, and you will sometimes find that old superstition living at the present day, the idea of substance and qualities.

Most of you have read how, during the middle ages, and, I am sorry to say, even much later, this was one of the questions of discussion, whether qualities inhered in substance, or substance in qualities; whether length and breadth and thickness form part of certain substances which we call dead matter, or if the substance remains whether the qualities are there or not. Now comes our Buddhist, and he says you have no grounds to maintain the existence of such a substance, these qualities are all that exist. You do not see beyond them; and that is just the position of most of our modern agnostics. For, taking this fight of the substance and qualities upon a still higher plane is the fight between *noumenon* and *phenomenon*. There is this phenomenal world, the universe of continuous change, and there is something which does not change, and this duality of existence, noumenon and phenomenon, some hold is true, and others with better reason claim that you have no right to admit the two, for what we see, feel, and think is only the phenomenon. You have no right to assert there is anything beyond phenomena; and there is no answer at all. The only answer we get is from the monistic theory of the Vedânta, that it is true that only one exists, and that one is either phenomenon *or* noumenon. It is not true that there are two, something changing, and in and through that, something which does not change, but it is the one and the same thing which appears as changing, and which is in reality unchangeable.

To bring it to a concrete and philosophical conclusion, we have come to think of the body, and mind, and soul as many, but really there is only one; that one is appearing in all these various forms. Taking the well-known illustration of the monists,

the rope appears as the snake. Some people mistake the rope for the snake, in the dark or through some other cause, but when knowledge comes, the snake vanishes and it is found to be a rope. By this illustration we see, that, when the snake exists in the mind, the rope has vanished, and when the rope exists, the snake has gone. When we see phenomena and phenomena only around us, the noumenon has vanished; but when we see the noumenon, the unchangeable, it naturally follows that the phenomena have vanished. We understand then better the position of both the realist and the idealist. The realist looks at phenomena only, and the idealist tries to look at the noumenon. For the idealist, the really genuine idealist, who has truly arrived at the power of perception, where he can get away from changes, for him the changeful universe has vanished, and he has the right to say it is all delusion, there was no change. The realist at the same time looks at the changeful. For him the unchangeable has vanished, and he has a right to say this is all real.

What is the outcome of this philosophy? It is that the personal idea of God is not sufficient. We have to get to something higher, to the impersonal idea. Not that the personal idea would be destroyed by that, not that we supply proof that the personal God does not exist, but it is the only logical step that we can take. Just as we say that man is a personal-impersonal being. We are the impersonal, at the same time that we are the personal. So our old idea of God must go, for it is only a repetition of the same idea on a higher plane, the anthropomorphic idea of God. To the impersonal we must go at last, therefore, for the explanation of the personal, for the impersonal is a much higher generalization than the personal. The Infinite can only be impersonal, the personal is limited. Thereby we preserve the personal and do not destroy it. Many times this doubt comes that if we arrive at the idea of the impersonal God the personal will be destroyed, if we arrive at the idea of the impersonal man the personal will be lost. But the idea is not the destruction of

the individual, but its real preservation. We cannot prove the individual by any other means than by referring to the universal, by proving that this individual is really the universal. If we think of the individual as separate from everything else in the universe, it cannot stand a minute, such a thing never existed.

Secondly, by the application of the second principle, that the explanation of everything must come out of the nature of the thing, we confront a still bolder idea, and one more difficult to understand. But it comes to nothing short of this, that the Impersonal Being, our highest generalization, is in ourselves, and we are That. "O Svetaketu, thou art That; thou art that Impersonal Being; that God for whom thou hast been searching all over the universe is all the time thyself"—not in the personal sense but in the impersonal sense. The man we know now, the manifested, is personalized, but the reality of this is the impersonal. To understand the personal we have to refer to the impersonal, the particular must be referred to the general, and that impersonal is the Truth, the Self of man, but this personalized manifestation is not referred to as that truth.

There will be various questions in connection with this, and I will try to answer them as we go on. Many difficulties will arise, but first let us clearly understand the position of monism. That this universe which we see is all that exists; we need not seek elsewhere. Gross or fine it is all here: the effect and the cause are both here, the explanation is here. What is known as the particular is simply repetition in a minute form of the universal. We get our idea of the universe from the study of our own souls, and what is true there also holds good in the outside universe. The ideas of heaven and all these various places, even if they be true, are in the universe; they altogether make this unity. The first idea, therefore, is that of a whole, a unit, composed of various minute particles, and each one of us, as it were, is a part of this unit. As manifested beings we appear to be separate, but our reality is in that unit, and the less we think of ourselves as separate from that unit the better

for us. The more we think of ourselves as separate from this whole the more miserable we become. From this principle we get the principle of monistic ethics, and I dare to say that we cannot get any ethics from anywhere else. We know that the oldest idea of ethics was the will of some particular being or beings, but few are ready to accept that now, because it would be only a partial generalization. The Hindûs say we must not do this, or that because the Vedas say so, but the Christian is not going to obey the authority of the Vedas. The Christian says you must do this and not do that because it is in the Bible. That will not be binding on those who do not believe in the Bible. But we must have a theory which is large enough to take in all these various grounds. Just as there are millions of people who are ready to believe in a personal Creator, there have also been thousands of the brightest minds in this world who felt that such ideas were not sufficient for them, and wanted something higher, and wherever religion was not broad enough to include all these minds the result was that the brightest minds in the society were always on the outside of religion, and never was this so marked as at the present time, especially in Europe.

To include these, therefore, religion must become broad enough. Everything it claims must be judged from the standpoint of reason. Why religions should claim that they are not bound to abide by the standpoint of reason no one knows. If one does not take the standard of reason there cannot be any true judgment, even in the case of religions. One religion may ordain something very hideous. For instance, the Mohammedan religion allows all who are not Mohammedans to be killed. It is clearly stated in the Koran, kill the infidels if they do not become Mohammedans. They must be put to fire and sword. Now if you tell a Mohammedan that this is wrong, he will naturally ask: "How do you know that? How do you know it is not good? Because your ideas of good and bad are from your books? My book says it is good." If you say your book is older, there will come the Buddhist, who says: "My book is

much older still." Then there will come the Hindû, who says: "My books are the oldest of all." Therefore referring to books will not do. Where is the standard by which you can compare? You will say, look at the Sermon on the Mount, and the Mohammedan will reply, look at the Ethics of the Koran. The Mohammedan will say, who is the arbiter as to which is better of the two? Neither the New Testament nor the Koran can be the arbiter in a quarrel between them. There must be some independent authority, and that cannot be any book, but something which is universal; and what is more universal than reason? It has been said that reason is not strong enough; it does not always help us to get the Truth; many times it makes mistakes, and therefore the conclusion was, that we must believe in the authority of a church. That was said by a Roman Catholic, but I could not see the logic of it. On the other hand, if I have to state a proposition, I should say if reason be so weak, a body of priests would be weaker, and I am not going to accept their verdict, but I will yield to reason, because with all its weakness there is some chance of getting truth, while by the other means I should not get any truth.

We have to follow reason, therefore, and we have to sympathize with those who do not come to any sort of belief following reason. For it is better that mankind should become atheists by following reason, than believe in two hundred millions of gods by following anybody. What we want is progress, development, realization. No theories ever made men higher. No amount of books can help us to become purer. The only power that lies in ourselves is in realization, and that comes from thinking. Let men think. A clod of earth never thinks; you may take it for granted that a clod of earth believes in everything, but it is only a lump of earth. The glory of man is that he is a thinking being. It is the nature of man that he differs therein from animals, and therefore man must think. I believe in reason and follow reason, having seen enough of the evils of

authority, for I was born in a country where they have gone to the extreme of authority.

The Hindûs believe that creation has come out of their book. How do you know there is a cow? Because the word cow is in the Vedas. How do you know there is a man outside? Because the word man is there. If it had not been there would have been no man outside. That is what they say. Authority with a vengeance! And it is not studied as I have studied it now, but some of the most powerful minds have taken it up and spun out some most wonderful logical theories round it. They have argued it out and there it stands, a whole system of philosophy, and thousands of the brightest intellects have been dedicated through thousands of years to the working out of this theory. Such has been the power of authority, and great are the dangers thereof! It stunts the growth of humanity, and we must not forget that we want growth. Even in all relative truth, more than the truth itself we want the exercise. That is our life.

The monistic theory has this merit, that it is the nearest to a demonstrable truth in theology that we can get. The idea of the Impersonal, and that nature is the evolution of that Impersonal, is the nearest that we can get to any truth that is demonstrable, and every other idea, every conception of God which is partial and little and personal is not rational. And it has this glory, that this rational conception of God proves that these partial conceptions which we see are yet necessary for many. For that is the only argument in their favor. You sometimes see people who say this personal explanation is irrational, but it is comfortable; they want a comfortable religion and we understand that it is necessary for them. The clear light of truth very few in this life can bear, much less work upon. It is necessary, therefore, that this comfortable religion should be there; it helps many souls, in time, to a better. The little mind whose circumference is very limited and requires little things to build it up, never dares to soar in thought. Their conceptions are very good and helpful, even of little gods and symbols and ideals, but you have to

understand the impersonal, for it is in and through that alone that these others can be made helpful and good.

For instance, the man who understands and believes in the impersonal—John Stuart Mill, for example—says the personal God is impossible, cannot be proved. I admit with him, that it cannot be demonstrated, but it is the highest reading of the Absolute that can be reached by the human intellect, and what else is the universe but various readings of the Absolute. It is like a book before us, and each one has brought his intellect to read the book, and each one has to read it for himself. There is something which is similar in the intellect of all men, therefore certain things are common to the intellect of mankind. That you and I see a chair proves that there is something common to both our minds. Suppose a being comes with another sense; he will not see the chair at all, but all beings similarly constituted will see the same things. Thus this universe itself is the Absolute, the unchangeable, the noumenon, and the phenomena constitute the reading thereof. For you will first find that all phenomena are finite. Every phenomenon that we can see, feel, or think of, is finite, limited by our knowledge; and a personal God as we conceive of Him is in fact a phenomenon. The very idea of causation exists only in the phenomenal world, and God, as the cause of this universe, must naturally be thought of as limited, and yet He is the same impersonal God. This very universe, as we have seen, is the same Impersonal Being read by our intellect. Whatever is reality in the universe is that Impersonal Being, and the forms and conceptions are given to It by our intellects. Whatever is real in this table is that Being, and the table form and all other forms are given by the intellects of men.

Now, motion, for instance, which is a necessary adjunct of the phenomenal, cannot be spoken of the universal. Every little bit, every atom inside the universe, is in a constant state of change and motion, but the universe as a whole is unchangeable, because motion or change is a relative thing, we can only think

of something in motion in comparison to something not in motion. There must be two in order to understand motion. The whole mass of the universe, taken as a unit, cannot move. In regard to what will it move? It cannot be said to change. With regard to what will it change? So the whole is the Absolute, but within it every particle is in a constant state of flux and change. It is unchangeable and changeable at the same time, impersonal and personal in one. This is our conception of the universe, of motion and of God, and that is what is meant by "*Thou art That*." For we must know our own nature.

The finite, manifested man forgets his origin, like the water that comes from the ocean forgetting its origin and thinking itself to be entirely separate. So we, as personalized beings, little, differentiated beings, forget our reality, and what is meant by the teaching of monism is not that we must give up these differentiations, but that we must learn to understand what they are. We, that infinite Being, that very Soul, are like the water, and this water starts and has its being from, and is really the ocean, not a part, but the whole of the ocean, for the infinite mass of energy which exists is yours and mine, because you and I, and every being, represent so many channels, so many paths, through which this Infinite Reality is manifesting Itself, and the whole mass of changes which we call evolution is the soul manifesting all this infinite energy, and we cannot stop anywhere on this side of the Infinite. Our power, and blessedness, and wisdom, cannot stop anywhere this side of the Infinite. Infinite power and existence and blessedness are ours, not that we will acquire them, but they are our own; we have to manifest them.

This is one great idea that comes from monism, and one that is very hard to understand. I find in myself how from childhood everyone around teaches weakness, how I have been told since I was born that I was a weak thing. It is very hard for me now to understand my own strength, but by analysis and reasoning I see I must simply gain knowledge of my own strength, must

realize it. All the knowledge that we have in this world, where did it come from? It is in us. What knowledge is outside? Show me one bit. Knowledge was not in matter; it was in man all the time. Nobody ever created knowledge; man discovers it, brings it from within. It is lying there. The whole of that big banyan tree, which covers miles of ground perhaps, was in the little seed, like one-eighth of a mustard seed—that mass of energy was there confined. The gigantic intellect we know can lie coiled up in the protoplasmic cell, and why not infinite energy? We know that it is so. It may seem like a paradox, but it is true. All of us have come out of one protoplasmic cell, and all the little powers we have were coiled up there. You cannot say it was acquired by food; for build up food mountains high and see what power comes out. The energy was there; potentially, but still there, and so is infinite power in the soul of man, if man never knows it. It is only a question of being conscious of it. Slowly this infinite giant is, as it were, arousing himself, waking up, and becoming conscious of his power, and the more he is becoming conscious the more bonds are breaking, chains are snapping all around, and there must come a day when infinite consciousness is regained; with power and wisdom this giant will stand erect. Let us all help to bring that about.

XV.

Practical Vedânta.

Part IV.

We have been dealing more with the universal so far. This morning I will try to bring before you the Vedantic ideas of the relation of the particular to the universal. As we have seen in the dualistic form of Vedic doctrines, the earlier forms, there was a clearly defined particular and limited soul for every being. There have been a great many theories about this particular soul in each individual, but the main discussion was between the ancient Buddhists and the ancient Vedantists, the one believing in the individual soul complete in itself? the other denying *in toto* the existence of such an individual soul. As I told you the other day, it is pretty much the same discussion you had in Europe as to substance and quality, one set holding that behind the qualities there is something as substance, in which the qualities inhere, and the other denying the existence of such a substance as being unnecessary; the qualities may live by themselves. The most ancient theory of the soul, of course, is based upon the argument from self-identity—"I am I"—that the "I" of yesterday

is the "I" of to-day, and the "I" of to-day will be the "I" of to-morrow, that in spite of all the changes that are happening to the body, I yet believe that I am the same "I." This seems to have been the central argument with those who believed in a limited, and yet perfectly complete, individual soul.

On the other hand, the ancient Buddhists denied the necessity of such an assumption. They brought forward the argument that all that we know, and all that we possibly can know, are simply these changes. The positing of an unchangeable and unchanging substance is simply superfluous, and then, if there were any such unchangeable thing, we could never understand it, nor should we ever be able to cognize it in any sense of the word. The same discussion you will find at the present time going on in Europe between the religionists and the idealists on the one side, and the modern positivists and agnostics on the other; one set believing there is something which does not change—of whom the latest representative has been your Herbert Spencer—that we catch a glimpse of something which is, as it were, unchangeable. And the other is represented by the modern Comtists and modern Agnostics. Those of you who were interested a few years ago in the discussions between Mr. Harrison and Mr. Herbert Spencer, may have found out that it is the same old difficulty, the one party standing for a substance behind the changeful, and the other party denying the necessity for such an assumption. One party says, we cannot conceive of changes without conceiving of something which does not change, the other party brings out the argument that this is superfluous; we can only conceive of something which is changing. As to the unchanging, we can neither know, feel, nor sense it.

The great question in India did not find its solution in the very ancient times, because we have seen that the assumption of a substance which is behind the qualities, and which is not the qualities, can never be substantiated; nay, even the argument from self-identity, from memory, that I am the "I" of yesterday

because I remember it, and therefore I have been a continuous something—cannot be substantiated. The other quibble that is generally put forward is a mere delusion of words. For instance, a man may take a long series of such sentences as "I do," "I go," "I dream," "I sleep," "I move," and here you will find it claimed that the doing, going and dreaming, etc., have been changing, but what remained constant was that "I." As such they conclude that the "I" is something which is constant, and an individual in itself, but all these changes belong to the body. This, though apparently very convincing and clear, is based upon word punning. The "I" and the doing, going and dreaming, may be separate in black and white, and on a piece of paper, but no one can separate them in his mind.

When I eat I think of myself as eating—I am identified with eating. When I run I and the running are not two separate things. Thus the argument from personal identity does not seem to be very strong. The other argument, from memory, is also weak. If the identity of my being is represented by my memory, many things which I have forgotten are lost from that identity. And we know that people under certain conditions will forget their whole past. In many cases of lunacy a man will think of himself as made of glass, or as being an animal. If the existence of that man depends on memory he has become glass, which not being the case we cannot make the identity of the self depend on such a flimsy argument as memory. What remains? That on the side of the soul, limited, yet complete and continuing, its identity cannot be established as separate from the qualities. We cannot establish a narrowed down, limited existence behind which there is a bunch of qualities.

On the other hand, the argument of the ancient Buddhists seems to be stronger—that we do not know, and cannot know, anything that is beyond the bunch of qualities. According to them the soul consists of a bundle of qualities called sensations and feelings. A mass of such is what is called the soul, and this

mass is continually changing. The Advaitist theory of the soul reconciles both these positions.

The position of the Advaitist is that it is true that we cannot think of the substance as separate from the qualities; at the same time we cannot think of change and not change; it would be impossible; but the very thing which is substance is the same which is the quality. Substance and quality are not two. It is the unchangeable that is appearing as the changeable. The unchangeable substance of the universe is not something separate from this changeful universe. The noumenon is not something different from the phenomena, but it is the very noumenon which has become the phenomena. There is a soul which is unchanging, and what we call feelings and perceptions, nay, even the body, is the very same soul seen from another point of view. We have got into the habit of thinking that we have bodies and souls and so forth, but really speaking we can only have one, not two even.

When I think of myself as a body I am a body alone; it is useless to say I am something else. And when I think of myself as the soul the body vanishes, perception of the body does not remain. None can get the perception of the Self without his perception of the body having vanished, none can get perception of the substance without his perception of the qualities vanishing.

The ancient illustration of the Advaita, the rope taken for a snake, may be brought in here to illustrate a little further that when a man mistakes the rope for a snake the rope has vanished, and when he takes it for a rope the snake has vanished, and the rope remains. These ideas that we have of dual existence and treble existence come from analysis, and after analysis they are written in books, and we read those books or hear about them, until we come under the delusion that we really have a dual perception of the soul and the body, but such a perception never really exists. The perception is either for body or for soul. It requires no other arguments. You can verify it in your own minds.

Try to think of yourself as a soul, as a disembodied something. You will find it is almost impossible, and those few who find it possible will find that at the time when they realize themselves as soul they have no idea of body. You have heard, or have seen, perhaps, some persons who had been at certain times in peculiar states of mind, brought about either by hypnotism or some hysterical disease, or drugs. From their experience you may gather that when they were perceiving the internal something, the external had vanished for them; it did not remain. This shows that whatever exists is one. That one is appearing in these various forms, and all these various forms give rise to the relation of cause and effect. The relation of cause and effect is one of evolution—the one becomes the other, and so on. The cause, as it were, sometimes vanishes, and in its place leaves the effect. If the soul is the cause of the body, the soul, as it were, vanishes for the time being, and the body remains, and when the body vanishes the soul remains. This theory would meet the arguments of the Buddhists, the arguments that were levelled against the assumption of the dualism of body and soul, by denying the duality, and showing that the substance and the qualities are one and the same thing, appearing in various forms.

We have seen also that this idea of the unchangeable can only be established as regards the whole, but never as regards the part. The very idea of part comes from the idea of change, of motion. Everything that is limited we can understand and know because it is changeable, and the whole must be unchangeable because it cannot change—there is no other thing besides it. Change is always in regard to something which does not change, or which changes relatively less.

According to Advaita, therefore, the idea of the soul as universal, unchangeable and immortal, can be as far as possible demonstrated. The difficulty would be as regards the particular. What shall we do with the old dualistic theories which have

got such a hold on us, which we have all to pass through, these beliefs in limited, little, individual souls?

We have seen that we are immortal with regard to the whole, but the difficulty is, we desire so much to be immortal with regard to the parts of us. We have seen that we are infinite, and that that is our real individuality. But we want so much to make these little souls individual! What becomes of them when we find in our everyday experience that these little souls are continuously growing and cannot really be individual? They are the same yet not the same. The "I" of yesterday is the "I" of to-day, and yet not. It is changed somewhat, and if we take the most modern of conceptions, that of evolution for instance, we find that the "I" is a continuously changing, expanding identity.

If it be true that man is the evolution of a mollusc, the mollusc individual is the same as the man, only it has to become expanded a great deal. From mollusc to man has been a continuous expansion towards the state of infinity. Therefore the limited soul can be styled an individual which is continuously expanding towards *the* Individual. Perfect individuality will only be reached when it has reached the Infinite, but on this side of the Infinite it is a continuously changing, growing personality.

The Advaitist system of the Vedânta has one peculiar tendency, the tendency to harmonize the preceding systems. In many cases it was very helpful; in others it hurt the philosophy. They had the same idea that is called the theory of evolution in modern times, that all is growth, step by step, and this instrument in their hands made it easy for them to harmonize all preceding systems. Thus not one of these preceding ideas was rejected. The fault of the Buddhistic ideas was that they had neither the faculty nor the perception of this continual expansive growth, and for this reason, they never even made an attempt to harmonize their system with the pre-existing steps towards the ideal. They rejected all of them as useless and harmful.

You will find this tendency is a most harmful one in religion. A man gets a new and better idea, and then he looks back on those he has given up, and forthwith decides that they were mischievous and unnecessary. He never thinks that however crude they may appear from his present point of view, they were very useful to him, that it was necessary for him to reach his present state through these ideas, and that every one of us has to grow in a similar fashion, living first in crude ideas, taking benefit from them, and so arriving at a higher standard. To the oldest theories, therefore, the Advaita is friendly. Dualism, and all theories that had preceded it, are accepted by the Advaita, not in a patronizing way, but with the conviction that they are truths, manifestations of the same truth; and that they have all to rise to the same conclusions that the Advaita has reached.

With words of blessing, and not of cursing, are to be preserved all these various steps through which humanity had to pass. Therefore all these dualistic systems have been kept intact in the Vedânta, and never rejected or thrown out, and the dualistic conception of an individual soul, limited, yet complete in itself, finds a place in the Vedânta. According to this conception the man dies and goes to other worlds, and so forth, and these ideas are also kept in their entirety, because with this recognition of growth behind the Advaitist system anyone of these theories can be kept in its proper place, by understanding that they represent only a partial view of the truth.

If you regard the universe from a certain point of view from which you can only look at one part, this is the way in which the universe presents itself to the mind. From the dualistic standpoint this universe can only be looked upon as a creation of matter or force, can only be looked upon as the play of a certain will, and that will again can only be looked upon as separate from the universe; thus a man from such a standpoint has to see himself as composed of a dual nature, of the body and soul, and this soul, though limited, appears individually complete in itself. Such a man's ideas of immortality and of the

future life would be applied to this soul. These phases of thought have been kept in the Vedânta, and it is necessary, therefore, for me to present to you a few of the popular ideas of dualism. According to this theory we have a body, of course. Behind the body there is what they call a fine body. This fine body is also made up of materials, only very fine. It is the receptacle of all our *karma*, of all our actions; the impressions of all actions live there in that fine body, ready to spring up. Every thought that we think, every deed that we do, after a certain time becomes fine, goes into seed form, so to speak; that lives in the fine body in a potential form, and after a time it emerges again and bears its results. These results condition the life of man; thus he has moulded his own life. It is not that man is bound by any laws excepting those he makes for himself. Our works, our thoughts, our deeds, are but threads in the net which we throw round ourselves for good or for evil. Once we set in motion a certain power, we have to bear the full consequences of it. This is the law of *Karma*. Behind the subtle body lives the *jîva*, or individual soul of man. There are various discussions about the size, or the form, or the non-form, of this individual soul. According to some it is very small, like an atom; according to others it is not so small as that; according to others it is very big, and so on. This *jîva* is a part of the universal substance, and it also is eternal; without beginning it is existing as a part of the whole; it will exist without end, and it is passing through all these forms in order to manifest its real nature as purity. Every action that retards this manifestation is called an evil action; so with thoughts. And every action and every thought that helps the *jîva* to expand, to manifest its real nature, is a good action. One theory is common in India with the crudest dualists and the most advanced non-dualists—that all the possibilities and powers of the soul are always in it, and will not come from any external source. They are in the soul in potential form, and the whole work of life, or lives, is simply directed to manifesting those potentialities.

They have also the doctrine of reincarnation, that after this body has been dissolved, the *jîva* will have another body, and after that has been dissolved it will have another body, and so on, either here or in some other worlds; but this world is given the preference; it is considered as the best of worlds for all our purposes. Other worlds are conceived of as worlds where there is very little misery, but for that very reason they argue that there is less chance there of thinking of higher things. This world being nicely balanced, a good deal of misery, and some happiness, too, the *jîva* sometime or other gets awakened, as it were, and thinks of freeing itself. But just as very rich persons in this world have the least chance of thinking of higher things, so if the *jîva* goes to heaven it will have no chance, but only the same position intensified, having a very fine body which thinks of no disease, being without the necessity of eating, or drinking, and having all its desires fulfilled. The *jîva* goes there, with enjoyment after enjoyment, and forgets all its real nature. Still there are some higher worlds, where, in spite of all these enjoyments, further evolution is possible. Some dualists conceive of the goal to be reached as the highest heaven, where souls will go and live with God forever. They will have beautiful bodies there, and will know no more disease or death, or any sort of evil. They will have all their desires fulfilled, and live with God forever, and from time to time some of them will come back to this earth and take another body to teach human beings the way, and the great teachers of the world have been such. They have been already free, and were living with God in that sphere, but their mercy for suffering humanity here was very great, so they came and incarnated again, and preached unto mankind the way to heaven.

Of course we know that the Advaita holds that this cannot be the goal or the ideal; bodilessness must be the ideal. The ideal cannot be finite. Anything short of the Infinite cannot be the ideal, and there cannot be an infinite body. That would be impossible, as body comes from limitation. There cannot be

infinite thought, because thought comes from limitation. We have to go beyond the body, and beyond thought too, says the Advaita. And we have also seen the other peculiar Advaitist position, that this freedom is not to be attained, it already *is*. We only forget it and deny it. This perfection is not to be attained, it already exists. This immortality and unchangeableness are not to be attained; they already exist. We have them all the time. If you dare declare of yourself that you are free, free you are this moment. If you say you are bound, bound you will remain. However, the dualists and others have these ideas. You can take up whichever you like.

This highest ideal of the Vedânta is very difficult to understand, and people are always quarrelling about it, and the greatest difficulty is that when they get hold of one set of these ideas they want to deny and fight the other sets. Take up what you are fit for, and let others take up what they are fit for. If you are desirous of clinging to this little individuality, to this limited manhood, you will have to remain in it, you will have these lower ideals, and be content and pleased with them. If your experience of manhood has been very good and nice, retain it as long as you like, for you know you are the makers of your own fortunes; none can compel you. You will be men as long as you like; none can deter you. If you want to be angels, you will be angels; that is the law. But there may be others who do not like to be angels even. What right have you to tell them that they must be? You may be frightened to lose a hundred pounds; there may be others who would not wink a bit if they lost all the money in the world. There have been such, and are still such. Why do you dare to judge them according to your standard? You cling on to your limitations, and these little worldly ideas may be your highest ideal. You are welcome. It will be to you as you wish. But there are others who have seen the truth, finished all this, and cannot rest in these limitations, who want to rush outside, and whom nothing in this world satisfies. The world with all its enjoyments is a mere mud puddle for them. Why do

you want to bind them down to your ideas? You must get rid of this once for all. Give place to every one.

I once read a certain story of how some ships were caught in a cyclone in the South Sea Islands, and there was a picture in the *Illustrated London News*. All were wrecked except one, an English vessel which weathered the storm, and the picture showed those men who were getting drowned standing up on the decks and cheering the people who were sailing through the storm.* Be brave like that and do not try to drag others down to where you are. There is another foolish notion going on—if we are to lose our little individuality, there will be no morality, no hope for humanity. As if everybody had been dying for humanity all the time! God bless you, if in every country there were two hundred men and women really wanting to do good to humanity, the millennium would come in five days. We know how we are dying for humanity. These are tall talks and nothing else. But the history of the world shows that those who never thought of this little individuality were the greatest benefactors of the human race, and the more men and women think of themselves the less were they able to do for others. One is selfishness, the other unselfishness, clinging on to their little enjoyments, and to desire the continuation and repetition of this state of things is utter selfishness. It arises not from any desire for truth, its genesis is not kindness for other beings, but in the utter selfishness of the human heart, in this idea of "I will have everything," without caring for anyone else. This is as it appears to me. I would like to see in the world more moral men like some of those grand old prophets and sages of ancient times who would have given up a hundred lives if they could by so doing benefit one little animal! Talk of morality and doing good to others! Silly talk of the present time!

I would like to see moral men like Gautama Buddha, who did not believe in a personal God, or a personal soul, never questioned, never asked, stood there a perfect agnostic, and yet

* H. M. S. Calliope and the American men-of-war at Samoa.—Ed.

a man ready to lay down his life for anyone, and who worked all his life for the good of all, and thought only of that. Well has it been said by his biographer, describing his birth, he was born for the good of many, for a blessing to many. He never even went to the forest to meditate for his own salvation. He felt that the world was burning; some one must find a way out. Why is there so much misery was the one thought that dominated his whole life. Do you think we are so moral as that?

The more immoral is the man, the more immoral is the race, the more selfish it is. That race which is bound down to itself has been the most cruel and the most wicked in the whole world. There has not been a religion that has clung on to this dualism more than that founded by the Prophet of Arabia or which has shed so much blood and been so cruel to other beings. In the Koran there is a doctrine that a man who does not believe these teachings should be killed; it is a mercy to kill him! And the surest way to get to heaven, where there are beautiful houris, and all sorts of sense enjoyments, is by killing these unbelievers. Think of how much bloodshed there has been in consequence of such beliefs!

In the Religion of Christ there was little of crudeness, very little of difference between the pure religion of Christ and of the Vedânta. You find there the idea of oneness preached, and Christ also takes up the dualistic ideas in order to please the people, give them something to take hold of in order to come up to the highest ideal. The same prophet who preached "Our Father which art in heaven," also preached, "I and my Father are one," and the same prophet knew that through the Father in heaven lies the way to the "I and my Father are one." There was only blessing and love in the religion of Christ, but as soon as crudeness came, it was degraded into something not much better than the religion of the Prophet of Arabia. It came out of crudeness, this fight for the little self, clinging on to this "I" not only in the passage through this life, but also in the desire to continue it even after death. This they declare is unselfishness;

this is the foundation of morality. Lord help us all, if this be the foundation of morality! Selfishness is made the foundation of morality, and men and women who ought to know better stand aghast, think all morality will be destroyed, if these little selves go. The watchword of all well-being, of moral good, is not I, but thou. Who cares whether there is such a thing as heaven or hell, who cares if there be a soul or not, who cares if there be an unchangeable or not? Here is the world, and it is full of misery. Come out into it as Buddha came and struggle to lessen it or die in the attempt. Forget yourselves; this is the first lesson to be learned, whether you are a theist or an atheist, whether you are an agnostic or a Vedantist, a Christian or a Mohammedan: The one lesson obvious to all is destruction of the little self and building up of the Real Self.

Two forces have been working side by side in parallel lines. The one says "I," the other says "not I." Their manifestation is not only in man but in animals, not only in animals but in the lowest of worms. The tigress that plunges her fangs into the red hot blood of a human being, would give up her life to protect her young. The most depraved of men, who thinks nothing of taking the lives of his brother men, will perhaps do anything to save his starving wife or his little children. Thus throughout creation these two forces are working side by side, where you find the one you find the other. The one is selfishness, the other is unselfishness. The one is assumption, the other is renunciation. The one takes, the other gives up everything. From the lowest to the highest, the whole universe is the playground of these two forces. This does not require any demonstration; it is obvious to all.

What right has one section of the community to base the whole work and evolution of the universe upon one of these two, upon competition and struggle? What right has it to base the whole working of the universe upon passion, and fight, and quarrel, and struggle? That these exist we do not deny; but what right has anyone to deny the working of the other force?

Can men deny that this love, this "not I," this renunciation, is the only positive power in the universe? The other is misguided employment of the same power of love; the power of love brought competition also. The real genesis of the competition was in love. The real genesis of even evil was in unselfishness. The creator of evil is good, and the end is also good. It is only misdirection of the power of good. A man who murders another man is moved to do it perhaps, by the love of his own child. His love had become limited, and had come down to that one little baby, and been taken off from the millions of other people in the universe. Yet, limited or unlimited, it is the same love.

Thus the motive power of the whole universe, in whatever way it manifests itself, is that one wonderful thing, unselfishness, renunciation, love, the real, the only living force in existence. Therefore the Vedantist insists upon that oneness and not duality. We insist upon this explanation because we cannot admit two causes of the universe. If we simply hold that by limitation the same unit, beautiful wonderful love appears to be evil or vile, we find the whole universe explained by the one force of love. If not, two causes of the universe have to be taken for granted, one good and one evil; two forces—one love and the other hatred. Which is more logical? Certainly the one.

I have been going into things which do not belong to the dualists possibly. I cannot stand long with the dualists, I am afraid. My idea is to show that the highest ideal of morality and unselfishness goes hand in hand with the highest metaphysical conception; that you need not lower your conception to get ethics and morality; on the other hand, to reach a real basis of morality and ethics you must have the highest philosophical and scientific conceptions. Human knowledge is not antagonistic to human well-being. On the other hand, it is knowledge alone that will save us in every department of life—in knowledge is worship. The more we know the better. As the Vedantist says, the cause of all that is apparently evil is the limitation of the Unlimited. The love which gets limited

into little channels and seems to be evil, eventually comes out at the other end and manifests God. And the Vedânta says that the cause of all this apparent evil is in ourselves; do not blame any supernatural being, neither be hopeless and despondent, nor think we are in a place from which we can never escape until some one comes and lends us a helping hand. That cannot be, says the Vedânta; we are like silkworms. We make the thread out of our own substance, and spin the cocoon, and in course of time are bound inside. But not forever. In that cocoon we have to develop spiritual realization and, like the butterfly, come out free. This network of *karma* we have thrown around ourselves; in our ignorance we feel as if we were bound, and sometimes weep and wail for help. But help does not come from without; it comes from within ourselves. Cry to all the gods in the universe. I cried for years, and in the end I found that I was helped; but help came from within. And I had to undo what I had done by mistake. That is the only way. I had to cut the net which I had thrown round myself, and the power to do this is within. Of this I am certain, that not one aspiration, well-guided or ill-guided, in my life has been in vain, but I am the resultant of all my past good and evil both. I have committed many mistakes in my life, but mark you, I am sure of this, without every one of those mistakes I would not be what I am to-day, and I am quite satisfied to have made them. I do not mean that you are to go home and commit mistakes; do not misunderstand me that way. But do not mope because of some mistakes you have committed, but know that in the end they will all come out straight. It cannot be otherwise, because goodness is our nature, purity is our nature, and that nature can never be destroyed. Our essential nature always remains the same.

What we are to understand is this, that what we call mistakes, or evil, we commit because we are weak, and we are weak because we are ignorant. I prefer to call them mistakes. The word sin, although originally a very good word, has got a certain

flavor around it that frightens me. Who makes us ignorant? We ourselves. We throw our hands before our eyes and weep that it is dark. Take the hands off and the light exists always for us, the self-effulgent nature of the human soul. Do you not see what your modern scientific men say? What is the cause of all this evolution? Desire. The animal wants to do something else, but does not find the environment satisfactory, and therefore manufactures a new body. Who manufactures? He himself, his will. You have developed from the lowest amœba. Exercise that will and it will take you higher still. The will is almighty. If it is almighty you will say, why cannot I do many things? But you are thinking only of your little self. Look back on yourselves from the state of the amœba to the human being; who made all that? Your own will. Can you deny then that it is almighty? That which has made you come up so high can make you go higher still. What we want is character, strengthening this will, and not weakening it.

If I teach you, therefore, that your nature is evil, and tell you to go home in sackcloth and ashes and weep your lives out because you made certain false steps it will not help you, but will weaken you all the more, and I shall be showing you the road to more evil than good. If this room were full of darkness for thousands of years and you come in and begin to weep and wail "Oh, the darkness," will the darkness vanish? Bring the light in, strike a match and light comes in a moment. So what good will it do you to think all your lives "Oh, I have done evil, I have made many mistakes?" It requires no ghost to tell us that! Bring in the light and the evil goes in a moment. Strengthen the real nature, build up yourselves, the effulgent, the resplendent, the ever pure, call that up in every one that you see. I wish that every one of us had come to such a state that even when we see the vilest of human beings we could see the real Self within, and instead of condemning, say "Rise, thou effulgent one, rise thou who art always pure, rise thou birthless and deathless, rise almighty, and manifest your true nature. These little manifestations do not

befit thee." This is the highest prayer that the Advaita teaches. This is the one prayer, to remember our nature, the God Who is always within us, thinking of Him always as the Infinite, the Almighty, the ever good, the ever beneficent, the selfless, bereft of all this little self, little limitations, and because that nature is selfless, it is strong and fearless; only to selfishness comes fear. He who has nothing to desire for himself whom does he fear, what can frighten him? What fear has death for him? What fear has evil for him? So we must think, if we are Advaitists, that we are dead and gone from this moment. The old Mr., Mrs. or Miss So-and-So is gone, mere superstition, and what remains is the ever pure, the ever strong, the almighty, the all-knowing—that remains for us, and then all fear has vanished from us. Who can injure us, the omnipresent? Thus all weakness has vanished from us, and our only work is to rouse this knowledge in our fellow beings. We see that they too are the same pure self, only they do not know it; we must teach them, we must help them to rouse up the infinite nature in each. This is what I feel is absolutely necessary over the whole world. These doctrines are old, older than many mountains possibly. All truth is eternal. Truth is nobody's property; no race, no individual can lay any claim to truth. Truth is the nature of all souls. Who lays any special claim to it? But it has to be made practical, to be made simple, for the highest truths are the simplest of all. It must be made thoroughly simple, so that it may penetrate every pore of human society, that it may become the property of the highest intellects and the commonest minds; of the child, the woman, and the man at the same time. All these ratiocinations of logic, all these bundles of metaphysics, all these theologies and ceremonies, may have been good in their own time, but let us try to make things simpler and bring about the golden days when every man is a worshipper, and the Reality in every man is the object of worship.

XVI.

Vedânta in All Its Phases.

(Lecture delivered at Calcutta.)

Far back where no recorded history, nor even the dim light of tradition can penetrate, has been steadily shining a light, sometimes dimmed by external circumstances, at others effulgent, but undying and steady—a light shining not only over India, but permeating the whole thought-world with its power, silent, gentle, yet omnipotent; unperceived like the dew that falls in the evening unseen and unnoticed, yet bringing into bloom the fairest of roses—this light has been the thought of the Upanishads, the philosophy of the Vedânta. Nobody knows when it first came to flourish on the soil of India. Guessworks have been vain. The guesses, especially of the Western writers, have been so conflicting that no certain date can be ascribed to them. But we Hindus, from the spiritual standpoint, do not admit that they had any origin. This Vedânta, the philosophy of the Upanishads, I would make bold to state, has been the first as well as the final thought that on the spiritual plane has ever been vouchsafed to man. From this light have been going westward and eastward, from time to time, waves from the ocean of Vedânta. In the days of yore it traveled westward and gave its impetus to the minds of the Greeks, either in Athens, or

in Alexandria, or in Antioch. The Sânkhya system clearly must have made its mark on the minds of the ancient Greeks: and the Sânkhya, and all other systems in India, had that one authority, the Upanishads, the Vedânta. In India, too, the one authority, the basis of all religious and philosophical systems, has yet been the Upanishads, the Vedânta. Whether you are a monist, or a qualified monist; an Advaitin or Dvaitin, or whatever you may call yourself, there stand behind you as your authority, your *Shâstras*, your Scriptures, the Upanishads. Whatever system in India does not obey the Upanishads cannot be called orthodox, and even the systems of the Jains and the Buddhists have been rejected from the soil of India only because they did not bear allegiance to the Upanishads. Thus, the Vedânta, whether we know it or not, has penetrated all the sects in India, and what we call Hinduism, this mighty banyan with its immense, almost infinite ramifications, has been throughout inter-penetrated by the influence of the Vedânta. Whether we are conscious of it or not, we think the Vedânta, we live in the Vedânta, we breathe the Vedânta, and we die in the Vedânta, and every Hindu does that. To preach Vedânta in the land of India, and before an Indian audience, seems therefore to be an anomaly. But it is the one thing that has got to be preached, and it is the necessity of the age that it shall be preached. As I have just told you, all the Indian sects must bear allegiance to the Upanishads, but among these sects, there are many apparent contradictions. Many times the great sages of yore could not themselves understand the underlying harmony of the Upanishads. Many times even sages quarreled, and so much so that at times it became a proverb: "They are not sages who do not differ." But the time requires that a better interpretation should be given to this underlying harmony of the Upanishadic texts, whether they are dualistic, non-dualistic, or quasi-dualistic. It has to be shown before the world at large, and this work is necessary as much in India as outside of India, and I, through the grace of God, had the great good fortune to sit at the feet of one whose whole life

was such an interpretation—whose life, a thousandfold more than whose teaching, was a living commentary on the texts of the Upanishads, was in fact, the *spirit* of the Upanishads living in a human form. Perhaps, I have got a little of that harmony, I do not know whether I shall be able to express it or not, but this is my attempt, my mission in life, to show that the Vedantic schools are not contradictory, that they all necessitate each other, and one, as it were, is the stepping-stone to the other, until the goal, the Advaita, is reached (the *Tat Tvam asi*). There was a time in India when the *Karma Kânda* had its sway. There have been many grand ideals, no doubt, in that portion of the Vedas. Some of our present daily worship is still according to the precepts of the *Karma Kânda*. But with all that, the *Karma Kânda* of the Vedas has almost disappeared from India. Very little of our life at the present day is bound or regulated by the orders of the *Karma Kânda* of the Vedas. In our ordinary lives, we are mostly *Paurânics* or *Tantrics*, and even where some Vedic texts are used by the Brahmins of India, the adjustment of the texts is not according to the Vedas mostly, but according to the *Tântras* or the *Purânas*. As such, to call ourselves Vaidics in the sense of following the *Karma Kânda* of the Vedas, I do not think, would be proper. But the other fact stands that we are all of us Vedântins. The people who call themselves Hindus, had better be called Vedântins, and as I have shown you just now, under that one name *Vaidântika* come all our various sects, either dualist or non-dualist.

The sects that are at the present time in India, may in general be divided into the two great classes of dualists and monists. The little differences, which some of these sects insist upon, and upon the authority of which they want to take new names, as pure Advaitins or qualified Advaitins, and so forth, do not matter much. As a classification, either they are dualists or monists, and of the sects existing at the present time, some are very new, and others seem to be reproductions of very ancient sects. The one class I would represent by the life and philosophy

of Râmânuja, and the other by Sankarâchârya. Râmânuja is the leading dualistic philosopher of later India, whom all the other dualistic sects have followed directly or indirectly, both in the substance of their teaching, as well as in the organization of their sects, even down to some of the most minute points. You will be astonished if you compare Râmânuja and his works with the other dualistic *Vaishnava* sects in India, to find how much they resemble each other in organization, teaching and method. There has been the great southern preacher, Madhva Muni, and following him our great Chaitanya of Bengal taking up the philosophy of the *Madhvas*, and preaching it in Bengal. There have been some other sects in Southern India also, as the qualified dualistic Shivites. The Shivites in most parts of India are Advaitins, except in some portions of Southern India and in Ceylon. But they also only substitute Shiva for Vishnu, and are Râmânujists in every sense of the term except in the doctrine of the soul. The followers of Râmânuja hold that the soul is *anu*, like a particle, very small, and the followers of Sankarâchârya hold that it is *vibhu*, omnipresent. There have been several non-dualistic sects. It seems that there have been sects in ancient times which Sankara's movement entirely swallowed up and assimilated. In modern times the Advaitins have all ranged themselves under Sankarâchârya; and he and his disciples have been the great preachers of Advaita, both in Southern and in Northern India. The influence of Sankarâchârya did not penetrate much into our country of Bengal, or into Cashmere and the Punjab; but in Southern India the *Smârtas* are all followers of Sankarâchârya, and with Benares as the centre, his influence is simply immense even in many parts of Northern India.

Now, both Sankara and Râmânuja laid aside all claim to originality. Râmânuja expressly tells us that he is only following the great commentary of Bodhâyana. He takes it up and makes of it an abstract, and that is what we have to-day. Râmânuja is very plain on the point, and he tells us that he is taking the ideas,

and sometimes even passages out of this ancient commentator and condensing them into the present Râmânuja Bhâshya. It seems that Sankarâchârya was also doing the same. There are a few places in his Bhâshya, which mention older commentaries; and when we know that his Guru and his Guru's Guru had been Vedantins of the same school as himself, sometimes even more thoroughgoing, bolder even than Sankara himself on certain points; it seems pretty plain that he also was not preaching anything very original, and that even in his Bhâshya he himself had been doing the same work that Râmânuja did with Bodhâyana, but from what Bhâshya cannot be discovered at the present time. All these *Darsanas* (schools of philosophy) that you have seen, or ever heard of, are based upon Upanishadic authority. Whenever they quote a *Sruti* (scriptural text), they mean the Upanishads. They are always quoting the Upanishads. Following the Upanishads there came other philosophies in India, but every one of them failed in getting that hold upon India which the philosophy of Vyâsa obtained. The philosophy of Vyâsa is a development out of an older one, the Sânkhya; and every philosophy and every system in India—and possibly throughout the world—owes much to Kapila, the great founder of the Sânkhya system, perhaps the greatest name in the history of India in psychological and philosophical lines. The influence of Kapila is everywhere throughout the world. Wherever there is a recognized system of thought, there you can trace his influence; it may be thousands of years back, but yet he stands there, the shining, glorious, wonderful Kapila. His psychology and a good deal of his philosophy have been accepted by all the different sects of India with but very slight differences. In our own country, our *Naiyayika* philosophers could not make much impression on the philosophical world of India. They were too busy with little species and genera and that most cumbersome terminology, which is a life's work to study. They were very busy also with logic, and left philosophy to the Vedantins, but every one of the Indian philosophic sects in modern times has

adopted the logical terminology of the Naiyayikas of Bengal. The philosophy of Vyâsa as embodied in the Vyâsa Sutras is firm-seated, and has attained the permanence of that which it intended to present to men, the orthodox and Vedantic side of philosophy. Reason was entirely subordinated to the *Srutis* and as Sankarâchârya declares, Vyâsa did not care to reason at all. His idea in writing the *Sutras* was just to bring together with one thread and make a garland of the flowers of Vedantic texts. His *Sutras* are admitted so far as they are subordinate to the authority of the Upanishads and no further. And as I have said, all the sects of India now hold these Vyâsa *Sutras* to be the great authority, and every new sect in India starts with a fresh commentary on the Vyâsa *Sutras* according to its light. The difference between some of these commentators is often very great, giving rise to not a little text-torturing. The Vyâsa *Sutras* however have got the place of authority in India to-day, and no one can expect to found a new sect until he can write a fresh commentary on them.

Next in authority is the celebrated Bhagavad Gîtâ. The great glory of Sankarâchârya is his preaching of the Gîtâ. It is one of the greatest works that this great man did among the many noble works of his noble life—the preaching of the Gîtâ and the writing of a most beautiful commentary on it. And he has been followed by every founder of an orthodox sect in India, and they have each written a commentary on this Gîtâ.

The Upanishads are many in number, by some said to be one hundred and eight; others declare them to be still more numerous. Those which on the face of them bear the evidence of genuineness have been taken up by the great Teachers and commented upon, especially those upon which Sankara, and later Râmânuja wrote commentaries. There are one or two more ideas with regard to the Upanishads which I want to bring to your notice; for these are an ocean of knowledge, and to talk about the Upanishads even by an incompetent person like myself, takes years, and not one lecture only. I want therefore, to

bring to your notice one or two of the more important points in the study of the Upanishads. In the first place, they are the most marvellous poems in the world. If you read the *Samhita* portion of the Vedas, you now and then find passages of most marvellous beauty. For instance, the famous *Sloka* which describes chaos—"When darkness was hidden in darkness." One reads and feels the wonderful sublimity of the poetry. Do you mark this, that outside of India, and inside of India also, there have been attempts at painting the sublime. But outside it has always been the sublime as seen in the external world, the infinite of matter, or of space. When Milton or Dante, or any other great European poet, either ancient or modern, seeks to paint a picture of the infinite, he tries to soar outside, to make you feel the infinite through the external. That attempt has been made in India also. You find in the *Samhitas*, the infinite of enumeration, the infinite of extension, most marvellously painted and placed before the readers, as has been done nowhere else. Mark that one sentence: "When darkness was hidden in darkness," and now mark the description of darkness by three poets. Take your own Kâlidasa—"Darkness which can be penetrated with the point of a needle"; Milton—"No light but rather darkness visible"; but here—"Darkness was covering darkness," "Darkness was hidden in darkness." We who live in the Tropics can understand it, the sudden outburst of the monsoon, when in a moment, the horizon becomes darkened, and the sky becomes covered with more and more rolling black clouds, and these again in denser blackness until it is literally "Darkness hidden in darkness." In India as everywhere else, attempts at finding the solution of the great problems of life have first been made through the external world. Just as the Greek mind, or the modern European mind tries to find the solution of life and of all the sacred problems of being by searching into the external world, so did our own forefathers; and just as the Europeans failed, they failed also. But the Westerners never made a move more, they remained there; they failed in the search for the

solution of the great problems of life and death in the external world, and there they remained stranded; but our forefathers were bolder and declared the utter helplessness of the senses to find out the solution. Nowhere else was the fact better put than in the same Upanishad—"From whence the word comes back reflected by the mind." There are various sentences which declared the utter helplessness of the senses; but they did not stop there, they fell back upon the internal nature of man, they sought to get the answer from their own souls, they became introspective; they gave up exploring external nature as a failure, as nothing could be done there. No hope, no answer could be found; they discovered that dull dead matter would not give them truth, and they fell back upon the shining soul of man, and there the answer was found.

"Know this *Atman*," they declared; "give up all vain words and hear no other." In the *Atman* they found the solution—the greatest of all âtmans, the God, the Lord of this Universe, His relation to the âtman of man, our duty to Him, and through that our relation to each other. And herein you find the most sublime poetry in this world. No more is the attempt made to paint this *Atman* in the language of matter. Nay, they have even given up all positive language. No more do they attempt to find in the senses the idea of the Infinite, no more is there an external, dull, dead, material, spatial, sensuous Infinite; but instead of that, comes something which is as fine as that saying about darkness, and what poetry in the world can be more sublime than this?

"There the sun cannot illumine, nor the moon, nor the stars, a flash of lightning cannot illumine the place; what to speak of this mortal fire?"

Such poetry you find nowhere else. Take that most marvellous Upanishad, the *Katha*. What wonderful finish, what most remarkable art are displayed in that poem! How wonderfully it opens, with that high-minded boy, whose father devoted him to *Yama* (Death), and how that most wondrous of all teachers,

Death himself, unfolds to him the great lessons of life and death. And what was the quest of that fearless youth? To know the secret of death.

The second point that I want you to remember is the perfectly impersonal character of the Upanishads. Although we find many names, and many speakers, and many teachers in the Upanishads, not one of them stands as an authority for the Upanishads, not one verse is based upon the life of anyone of them. They are simply figures like shadows moving in the background, unfelt, unseen, unrealized, but the real force is in the marvellous, the brilliant, the effulgent texts of the Upanishads, which are perfectly impersonal. If *Yagnavalkya* never lived, or died, it would not matter, the texts are there. And yet the teachings are against no personality; they are broad and expansive enough to embrace all the personalities that the world has yet produced, and all that are to be produced. Nothing is said against the worship of persons, or Avataras, or sages. On the other hand, all worship is upheld by the Upanishads. It is a most marvellous idea, like the God it preaches, the impersonal idea of the Upanishads. At the same time, for the sage, the thinker, the philosopher, for the rationalist, it is as impersonal as any modern scientist can wish. And these are our Scriptures. You must remember that what the Bible is to the Christians, what the Qu'ran is to the Mohammedans, what the Tripitaka is to the Buddhists, what the Zend Avesta is to the Parsis, these Upanishads are to us. These, and nothing but these are our Scriptures. The *Purânas*, the *Tantras*, and all the other books, even the *Vyâsa Sutras*, are of secondary, or tertiary authority, but primary are the Vedas. *Manu* and the *Purânas*, and all the other books are to be taken so far as they agree with the authority of the Upanishads, and when they disagree they are to be rejected without mercy. This we ought to remember always. The Upanishads are the words of the *Rishis*, our forefathers, and you have to believe them if you want to be a Hindu. You may even believe the most peculiar ideas about the God-head, but

if you deny the authority of the Vedas, you are a *Nâstika*, an atheist. The Scriptures of other religions are all *Purânas* and not Scriptures, because they describe the history of the deluge, and the history of the kings and reigning families, and record the lives of great men, and so on. This is the work of the *Purânas*, and so far as they agree with the Vedas, very good, but when they do not agree, they are not to be accepted. So with the Qu'ran, there are many moral teachings in it and so far as they agree with the Vedas, they have the authority of the *Purânas*, but no more. The idea is that the Vedas were never written, that they never came into existence. I was told once by a Christian missionary that their Scriptures have historical character and therefore are true. To which I replied: "Mine have no historical character, and therefore they are true; yours being historical were evidently made by some man the other day. Yours are man-made but mine are not; their non-historical character is in their favor." These are the relations of the Vedas to the other Scriptures of the world.

We now return to the teachings of the Upanishads. Various texts are there. Some are entirely dualistic. There are certain doctrines which are agreed to by all the different sects in India. First there is the doctrine of *Samsâra*, or reincarnation of the soul. Secondly, they all agree in their psychology; there is the body, behind that what is called the *Sukshma Sarira* (the mind), and behind that is the *Jiva* (the soul). The great difference between Western and Indian psychology is that in the former the mind is the soul; in the latter it is not. The *antahkarana*, the internal instrument, as the mind is called, is only an instrument, in the hands of the *Jiva*, through which the *Jiva* works on the body, or on the external world. Here Hindus all agree, and they all also agree that this *Jiva* (or *Atman*, or *Jivâtman* as it is called by different sects) is eternal, without beginning or end; and that it goes from birth to birth until it gets final release. They all agree in this, and they also all agree in one vital point which marks most characteristically, most prominently, most

completely, the difference between the Indian and the Western mind, and it is this—that everything is in the soul. There is no inspiration properly speaking" but rather expiration. All power, all purity, and all greatness—everything is in the soul.

The *Yogi* would tell you that the *Siddhis* (powers) that he is striving to attain to, are not to be attained, in the proper sense of the word, but are already in the soul; the work is to make them manifest. Patanjali, for instance, would tell you that even in the lowest worm that crawls under your feet, are already existing all the eightfold powers of the *Yogi*. The difference has been made by the body; the powers are there but they will have to be brought out through the medium of a suitable body. Patanjali gives the celebrated example of the cultivator bringing water into his field from a huge tank somewhere. The tank is already filled and the water would flood his land in a moment, only there is a wall between the tank and his field. As soon as the barrier is broken, in rushes the water by its own power and force. Power and purity and perfection are in the soul already, but they are hidden by this *Avarana*—this veil—that has been cast over them. Once the veil is removed, the soul manifests its powers which are its real nature. This, you ought to remember, is the fundamental difference between Eastern and Western thought. When you find people teaching such awful doctrines as that we are all born sinners always remember that if we are by our very nature sinful, we never can become good. How can nature change? If it changes, it contradicts itself; it is not nature. We ought never to forget this. Here the Dvaitins, the Advaitins, and all others in India agree.

The next point upon which all the sects in India are agreed is belief in God. Of course, their ideas of God will be different. The dualists believe only in a personal God. I want you to understand this word personal a little more. It does not mean that God has a body, sits on a throne somewhere, and rules this world; but personal means *Saguna*, "with qualities." There are many descriptions of the personal God. This personal God as the Ruler,

the Creator, the Preserver, and the Destroyer, of this universe, is believed in by all sects. The Advaitins believe something more. They believe in a still higher phase of this personal God, which is personal-impersonal. No adjective can illustrate where there is no qualification, and the Advaitin would not give God any qualities except the three—*Sat-Chit-Ananda*, Existence—Knowledge—Bliss Absolute. That is what Sankara did, but in the Upanishads themselves you find that they penetrate even further, and say nothing can be said except "*Neti, Neti*," "Not this, Not this." According to Râmânuja the great modern representative of the dualistic system these three entities are eternal—God, Soul, and Nature. The souls are eternal, and they will remain eternally existing, and will retain their individuality forever. Your soul will be different from my soul through all eternity, says Râmânuja, and so will Nature which is an existing fact, as much so as the existence of soul, or the existence of God—Nature will remain always. And God is interpenetrating the essence of the soul. He is the *Antarayâmin* (the Soul of our souls). In this sense Râmânuja sometimes thinks that God is one with the soul, the essence of the soul, and that at the time of *Pralaya* (the end of a cycle, or dissolution of phenomena), when the whole of Nature becomes what he calls *Sankocha* (contracted), these souls become contracted, or minute, and remain so for a time. At the beginning of the next cycle, they all come out according to their past *Karma*. Every action that dims the inborn, natural purity and perfection of the soul, is a bad action; and every action that causes these to shine forth and expand the soul is a good action, says Râmânuja. And thus the soul is going on, expanding or contracting by its actions, until through the grace of God, comes salvation. And that grace comes to all souls, says Râmânuja, that are pure, and struggle to gain it.

There is a celebrated verse in the *Srutis:* "When the food is pure then the *Sattva* becomes pure, when the *Sattva* becomes pure then the *smriti* (the memory of the Lord, or the memory of our

own perfection—if you are an Advaitin) becomes truer, steadier, and absolute." Here arises a great discussion. First of all what is this *Sattva*? We know that according to the Sânkhya—and it has been admitted by all our sects of philosophy—the body is composed of three sorts of *gunas* (materials—not qualities). It is the general idea that *Sattva*, *Rajas* and *Tamas* are qualities. Not at all, they are not qualities but materials of this universe, and with *âhâra suddhi* (pure food), the *Sattva* material becomes pure. The one aim of the Vedânta is to get this *Sattva*. As I have told you, the soul is already pure and perfect but, according to the Vedânta, it is covered up by *Rajas* and *Tamas* particles. The *Sattva* particles are the most luminous, and the effulgence of the soul penetrates through them as easily as light through glass. So if the *Rajas* and *Tamas* particles are eliminated, leaving the *Sattva* particles uncovered, the powers and purity of the soul will appear, and make the soul more manifest. Therefore it is necessary to have this *Sattva*. The text says: "When the *âhâra* becomes pure, etc." Râmânuja takes this word *âhâra* to mean food, and he has made it one of the turning points of his philosophy. Not only so, but the idea has affected the whole of India, and all the different sects. Therefore, it is necessary for us to understand what it means, for according to Râmânuja, *âhâra suddhi* is one of the principal factors in our life. "What makes food impure?" asks Râmânuja. According to him, three sorts of defects make food impure—first, *jâti*, that is, the very nature of the class to which the food belongs, as onion, garlic and so on. The next is *âsraya*, or the person from whom the food comes. A wicked person is *âsraya* and food coming from him will make you impure. I myself have seen many great sages in India following strictly that advice all their lives. The third defect is *nimitta dosha*, impurity in the food itself, as hairs dirt, etc. If only that food be taken from which these three defects have been removed, that will make *Sattva suddhi*, will purify the *Sattva*. Religion then would seem to be a very easy task! But now comes Sankarâchârya, who says this word *âhâra* does

not mean pure food, but pure thought collected in the mind; when the mind becomes pure, the *sattva* becomes pure and not before that. You may eat what you like. If food alone would purify the *sattva*, then feed a monkey with milk and rice all its life, would it become a great *Yogi*? As has been said if it is by bathing much one goes to heaven, then the fishes would get there first. If by eating vegetables a man gets to heaven, the cows and the deer will get there before him. But what is the solution? Both are necessary. Of course, the interpretation that Sankarâchârya gives to the text is the fundamental and more important one. But pure food no doubt, helps pure thought, it has an intimate connection; both ideas ought to be acted upon. The defect is that many have forgotten the advice of Sankarâchârya and have taken only the "pure food" meaning of *âhara*.

According to the dualistic sects of India, the individual souls remain as individuals throughout, and God is the Creator of the universe out of pre-existing material. He is the efficient cause. According to the Advaitins, on the other hand, God is both the material and the efficient cause of the universe. He is not only the Creator of the universe, but He creates it out of Himself. The one sect of Advaitins that you see in modern India is composed of the followers of Sankara. According to Sankara, God is both the material and the efficient cause through *Mâyâ*, but not in reality. God has not become this universe, but the universe appears because God is its Background. This is one of the highest points to understand of Advaitic Vedânta, this idea of *Mâyâ*. I am afraid I have not time now to discuss this one most difficult point in our philosophy. Those of you who are acquainted with Western philosophy will find something very similar in Kant. But I must warn you, those of you, who have studied Professor Max Muller's writings on Kant, that there is one idea most misleading. It was Sankara who first found out the idea of the identity of time, space, and causation, with *Mâyâ*, and I had the good fortune to find one or two passages

in Sankara's commentaries and send them to my friend the Professor. So even that idea was to be found in India. Now this is a peculiar theory—this *Mâyâ* theory of the Advaita Vedantins. The *Brahman* is all that exists, but differentiation has been caused by this *Mâyâ*. Unity, the one *Brahman*, is the ultimate, the goal, and herein is an endless dissension again between Indian and Western thought. India has thrown this challenge to the world for thousands of years, and the challenge has been taken up by different nations and the result is that they have all succumbed and you live. This is the challenge, that this world is a delusion, that it is all *Mâyâ*, that whether you eat off of the ground with your fingers, or dine from golden plates, whether you live in palaces or hovels; are the mightiest monarchs or the poorest beggars, death is the one result; it is all the same, all *Mâyâ*. That is the old Indian theme, and again and again nations are springing up trying to unsay it, to disprove it, becoming great, enjoyment their watchword, power in their hands, and they use that power to the utmost, enjoy to the utmost, and the next moment they die. We stand forever because we see that everything is *Mâyâ*. The children of *Mâyâ* live forever, but children of enjoyment die.

Here is again another great difference. Just as you find in German philosophy the attempts of Hegel and Schopenhauer you will find the very same ideas coming in ancient India. Fortunately for us Hegelianism was nipped in the bud, and not allowed to sprout out and cast its baneful shoot over this mother-land of ours. Hegel's one idea is that the One, the Absolute, is only chaos, and that the individualized form is the greater. The world is greater than the non-world, *Samsâra* is greater than Salvation. That is the one idea, and the more you plunge into this *Samsâra*, the more your soul is covered with the workings of life, the better you are. They say: "Do you not see how we build houses, cleanse the streets, enjoy the senses?" Aye, but behind that, behind every bit of that enjoyment, may lurk rancor, misery, and horror. On the other hand, our

philosophers have from the very first declared that every manifestation, what is called evolution, is a vain attempt of the Unmanifested to manifest Itself. After making the attempt for a time, man finds out it is vain, and gives it up. This is *Vairâgyam*, or renunciation, and is the very beginning of religion. How can religion or morality begin without renunciation? The Alpha and Omega is renunciation. "Give up," say the Vedas, "give up." That is the one way, give up.

"Neither through wealth, nor through progeny, but by renunciation alone immortality is to be reached." That is the dictate of the Indian Scriptures. Of course, there have been great givers up of the world even sitting on thrones, but even Janaka himself had to renounce; who was a greater renouncer than he? But in modern times we all want to be called Janakas. They are all Janakas, all over India, but unfortunately I find them only *Janakas of children, unclad, ill-fed, miserable children. That is all they are of Janaka, not with shining, God-like thoughts as the old Janaka was. These are our modern Janakas! If you can give up, you will have religion. If you cannot, you may read all the books that are in the world, from East to West, swallow all the libraries, and become the greatest of pandits, but with all that there will be no spirituality. "Through renunciation alone immortality is to be reached." It is the power, the great power, that cares not even for the universe. Renunciation, that is the flag, the banner of India, floating out to the world, the one undying thought which India sends again and again as a warning to dying races, as a warning to all tyranny, as a warning to wickedness in the world. Aye, Hindus, let not your hold of that banner go! Hold it aloft! Even if you are weak, and cannot renounce the world, try not to be hypocrites, torturing texts, and making specious arguments. Do not do that, but admit you are weak. For the idea is great, that of renunciation. What matters if millions fail in the attempt, if one, if two, if ten return victorious? Blessed be the millions that died; their blood

* Janaka means also "progenitor."

has bought the victory. This renunciation is the one ideal of nearly all the different Vedic sects. We want orthodoxy, even the hideously orthodox, even those who smother themselves with ashes, even those who stand with their hands uplifted. Aye, we want them, unnatural though they be, as a warning to the race, as examples of the idea of giving up. They are to be preferred to the effeminate cravings for Western luxuries that are creeping into India; and mistaken as they are, even these crude ideas of renunciation are infinitely better than materialism, with its gross and degenerating tendencies. We want to have renunciation. It has conquered India in days of yore, it has still to conquer India. Still it stands greatest and highest of Indian ideals—Renunciation. The land of Buddha, the land of Râmânuja, of Râmakrishna Paramahamsa, the land of renunciation, the land where from the days of yore they preached against *Karma Kânda*, and where even to-day there are hundreds who have given up everything, passed everything away and became *Jivan Muktas*—shall that land give up its ideals? Certainly not. There may be people whose brains have become turned with luxurious Western ideals. There may be thousands, and hundreds of thousands, who have drunk deep of this curse of the world—enjoyment—into whose brains have come the allurements of the senses, yet for all that there will be other thousands in this Motherland of ours to whom religion will be a reality, and who will be ready to give up if need be, without counting the cost.

Another ideal very common in all our sects, I want to place before you. It also is a vast subject. This idea is unique in India, that is that religion is to be realized. "This *Atman* is not to be reached by too much talking, nor is it to be reached by the power of intellect." Nay, ours are the only Scriptures in the world that declare that not even by the study of the Scriptures themselves is the *Atman* to be realized. This power of realization comes from the teacher unto the disciple. When this insight comes to the disciple everything is cleared up and realization comes.

One more idea, what is a *Guru*? Let us go back to the *Srutis:* "He who knows the secret of the Vedas," not book-worms, not grammarians, not pandits in general, but he who knows the meaning of the Scriptures, he alone is the *Guru*. "An ass laden with a mass of sandalwood knows only the weight of the wood, but not its precious qualities." So are these pandits (scholars); we do not want these to teach religion. What can they teach, if they have no realization? When I was a boy here in this city of Calcutta, I used to go from place to place in search of religion, and everywhere after hearing very great speakers I asked: "Have you seen God?" The men were all taken aback at the idea of seeing God, and the only man who told me, "I have," was Sri Râmâkrishna Paramahamsa, and not only so, but he said: "I will put you in the way of seeing Him too." Not a man who can twist and torture texts, is fit to be a teacher. "Different ways of throwing out words, different ways of explaining texts of the Scriptures, these are for the enjoyment of the learned, not for freedom." He who knows the secret of the *Srutis*, the sinless, and he who does not want to make money by teaching—he is the *Shanta* (saint), the *Sâdhu* (Holy one), who comes as the Spring, which brings the leaves and fruits to various plants but does not ask anything from the plant, for its very nature is to do good. It does good and that is all. Such is the *Guru*. "Who has himself crossed this ocean of life, and without any idea of gain to himself helps others to cross the ocean also;" this is the *Guru*, and mark that none else can be a *Guru*. As for others: "Themselves steeped in darkness, but in the pride of their hearts thinking they know everything, do not stop even there, but want to help others, and, blind leading the blind, both fall into the ditch." Thus say your Vedas. You are Vedantins, you are very orthodox, are you not? Aye, what I want to do is to make you more orthodox. The more really orthodox you are the more sensible, and the more you think of modern orthodoxy the more foolish you are. Go back to your old orthodoxy, for in those days every sound that came from these books, every

pulsation, was out of a strong, steady, and sincere heart; every note was true. After that came degradation in art, in science, in religion, in everything, national degradation. Go back, go back, to the old days, when there was strength and vitality. Be strong once more, drink deep out of this fountain of yore, for that is the only condition of life in India.

It has been a hard nut to crack all over the world that the idea of individuality which we have to-day is an illusion. Tell a man that he is not an individual in the ordinary sense of the word and forthwith he becomes afraid that his individuality (whatever that may be) will be lost. But the Advaitin says there never has been a finite individuality; you as a finite being have been changing every moment of your life. You have been a child, and thought in one way, you are a man, and think another way, you will be an old man, and will think yet another way. Everybody is thus changing. If so, where is your individuality? Certainly not in the body, nor in the mind, nor in thought. And beyond that is the *Atman*, and says the Advaitin: "This *Atman* is the *Brahman* Itself. There cannot be two Infinites. There is only One Individual and It is Infinite. In plain words, we are rational beings, and we want to reason. And what is reason? More or less of classification, until you cannot go any farther. And the finite can only find its ultimate rest when it is classified into the Infinite. Go on taking up a finite and finding its reasons, and you will find rest nowhere until you reach the ultimate or Infinite; and that Infinite says the Advaitin, is what alone exists. Everything else is *Mâyâ*, everything else has no real existence. Whatever of existence is in any material thing is this *Brahman;* we are this *Brahman*, and name, shape, and everything else is *Mâyâ*. Take off the name and form and you and I are all one. But we have to guard against the misuse of the word "I." Generally people say: "If I am the *Brahman* why cannot I do this or that?" But they are using the word "I" in two different senses. You think you are a body, or a man, and as soon as you do this you are bound; no more are you *Brahman*, the Self, Who wants nothing, Whose

light is within. All His pleasure and bliss are within, perfectly satisfied with Himself He wants nothing, expects nothing, is perfectly fearless, perfectly free. That is *Brahman*. That is the meaning of the real "I." In that we are all one.

Now this seems to be the great point of difference between the dualist and the Advaitin. You find even great commentators, like Sankarâchârya, making meanings of texts, which, to my mind, sometimes do not seem to be justified. Sometimes you find Râmânuja dealing with texts in a way that is not very clear. The idea has been even among our pandits that only one of these views can be true; the rest must be false. Yet they find in their *Srutis* the most wonderful idea that India has to give to the world, "*Ekam sat viprâ bahudhâ vadanti*," "That which exists is One, sages call it by various names." That has been the theme, and the working out of the whole of this life-problem of the nation is the working out of that theme: "That which exists is One, sages call it by various names." Yet, except a very few spiritual men in India, we all forget this. We forget this great idea, and you will find there are those among the pandits who are of opinion that only the Advaitin is right, or that only the *Visishtadvaitin* is right, or that only the *Dvaitin* can have the Truth. But a few years ago there came to India one whose life was the explanation of all these differences, whose life was the working out of the harmony that is the background of all the different sects of India. I mean Sri Râmâkrishna Paramahamsa. It is his life that explains that all of these are necessary; that dualism is the natural idea of the senses. As long as we are bound by the senses we are bound to see a God who is personal, and nothing but personal; we are bound to see the world as it appears. Just as says Râmânuja: "As long as you think you are a body, or think you are a mind, or think you are a *Jiva*, every act of perception will give you the three, God and Nature and something as seeing both." But yet even the idea of the body grows dimmer where the mind itself becomes finer and finer, until it has almost all disappeared; and when all the different

things that bind us down to this body-life, all the things that make us fear, that make us weak, have disappeared, then comes the realization of Oneness. The *Bhagavad Gîtâ* says: "Even in this life they have conquered heaven, whose minds are firmly fixed on this sameness of everything; for God is pure, and the same to all; therefore, such are said to be living in God." And again: "Thus seeing the same Lord everywhere he, the sage, does not hurt the Self by the self and thus goes to the highest goal."

XVII.

Vedânta.

(Lecture delivered at Lahore, India.)

Two worlds there are in which we live, one the external, the other the internal. Human progress has been, from time immemorial, along parallel lines in both these worlds. The search began in the external, and man at first sought to get answers for all the deep problems from external nature. He wanted to satisfy his thirst for the beautiful and the sublime from all that surrounded him; he wanted to express himself and all that was within him in the language of the concrete; and grand indeed were the answers—most marvellous ideas of God and worship, most rapturous expressions of the beautiful, most sublime conceptions came from the external world. But the other, opening out for humanity later, laid out before him a universe yet sublimer, yet more beautiful, and infinitely more expansive. In the *Karma Kanda* (doctrines and ceremonies) portion of the Vedas we find most wonderful ideas about an over-ruling Creator, Preserver and Destroyer of this universe presented before us in language which is at times soul-stirring. Most of you, perhaps, remember that wonderful passage in the *Rig Veda Samhita*, where you get a description of chaos, possibly the sublimest that has ever been attempted by man.

In spite of all this, we find it is only a painting of the sublime external, that it is still gross, that something of matter yet clings to it. It is only the expression of the Infinite in the language of matter, in the language of the finite, it is the infinite of the muscles and not of the mind. It is the infinite of space and not of thought. Therefore in the second portion of the Vedas, or *Jnâna Kanda* (philosophy), we find the method of procedure altogether different. The first attempt was to search out from external nature the truths of the universe; to get the solution of all the deep problems of life from the material world. There arose the cry—"When a man dies, what becomes of him? Some say that he exists, others that he is gone, say, O king of Death, what is truth?" The Indian mind has discovered what was to be got from the external world, but it did not feel satisfied with that; it wanted to search more deeply, to dig in its own interior, to seek from its own soul, and the answer came.

Upanishads, or Vedânta, or *Aranyakas*, is the name of this portion of the Vedas. Here we perceive at once that religion has got rid of all external formalities, that spiritual things are told not in the language of matter, but that spirituality is preached in the language of the spirit, the superfine in the language of the superfine. No more is any grossness apparent in it, no more is there any compromise with things that concern us. Bold, brave beyond our conception at the present day, stand the giant minds of the sages of the Upanishads, declaring the noblest truths that have been preached unto humanity, without compromise, without fear. This, my countrymen, I want to lay before you.

Even the *Jnâna Kanda* of the Vedas is a vast ocean; many lives are necessary to understand even a little of it. Truly has it been said by *Râmânuja* that the Vedânta is the head, the shoulders, the crested form of the Vedas, and surely enough the Upanishads that teach it have become the Scriptures of modern India. The Hindus have the greatest respect for the *Karma Kanda* of the Vedas, but for all practical purposes we

know that for ages *Shruti* (sacred revelation) has meant the Upanishads and the Upanishads alone. We know that all our great philosophers, either Vyâsa or Patanjali, or Gautama, or even the great father of all philosophy, the celebrated Kapila himself, when ever they wanted an authority for what they wrote, every one of them drew it from the Upanishads and from no other source, for therein are the truths that remain forever.

There are truths that are true only in a certain line, in a certain direction, under certain circumstances and for certain times, those that are founded on the institutions of the time. There are other truths that are based on the nature of man himself that must endure as long as man himself endures. These are the truths that alone can be universal, and in spite of all the changes that we are sure must have come in India, as to our social surroundings, our methods of dress, our manner of eating, our modes of worship, these universal truths of the *Shrutis*, the marvellous Vedântic ideas, stand out in their own sublimity, immovable, unvanquishable, deathless and immortal. Yet the germs of all the ideas that are developed in the Upanishads have been taught already in the *Karma Kanda*. The idea of the cosmos which all sects of Vedântins take for granted, the psychology which has formed the common basis of all Indian schools of thought had there been worked out and presented before the world. A few words therefore about the *Karma Kanda* are necessary before we start into the spiritual portion of the Vedânta, and I want first to make clear my use of the word Vedânta. Unfortunately there is a mistake common in modern India, that the word Vedânta has reference only to the *Advaita* system, but you must always remember that in modern India there are the three *Prasthanas* (authorities) for man to study. First of all there are the Revelations (the *Shrutis*), by which I mean the Upanishads. Secondly, among our philosophies, the *Sûtras* of Vyâsa have always held great prominence on account of their being the summation of all the

preceding systems of philosophy; not that these systems are contradictory to one another, but the one is based on the other. There is a gradual unfolding of the theme which culminates in the *Sûtras* of Vyâsa; and between the Upanishads and the *Sûtras*, which are the systematizing of the marvellous truths of the Vedânta, comes the divine commentary of the Vedânta *Sri Bhagavad Gîtâ*. The Upanishads, the *Gîtâ*, and the *Vyâsa Sûtras* therefore have been taken up by every sect in India which has wished to claim authority as orthodox, whether Dvaitist, or *Vaishnavist*, or Advaitist it matters little, the authorities of each and every one are these three. We find that a *Sankarâchârya*, or a *Râmânuja*, or a *Madhvâchârya*, or a *Chaitanya*—any one who wanted to propound a new theory—had to take up these three systems and write only a new commentary on them. Therefore it would be wrong to confine the word Vedânta only to one system which has arisen out of the Upanishads. All these systems are covered by the word Vedânta. The Râmânujist has as much right to be called a Vedantist as the Advaitist; in fact I will go a little further and say that what we really mean by the word Hindu is the word Vedantist; the word Vedantist will express that too. One idea more I wish you to note, that these three systems have been current in India almost from time immemorial; for you must not believe that *Sankara* was the inventor of the Advaitist system; it existed ages before *Sankara* was born; he was one of its last representatives. So with the Râmânujist system, it existed ages before *Râmânuja* appeared, as we already know by the commentaries that were written. This is true of all the dualistic systems that have existed side by side with the others, and with my little knowledge I have come to the conclusion that they do not contradict each other. Just as in the case of our six *Darsanas* (systems of philosophy), we find that they are a grand unfolding of the highest principles, the theme beginning far back, with the uncertain utterances of early investigators, and ending in the triumphant blast of the Advaita, so also in these three main systems we trace the

gradual working up of the human mind towards higher and higher ideals, until everything is merged in that wonderful unity which is reached in the Advaita. Therefore these three are not contradictory. But I am bound to tell you that this mistake has been committed by not a few. We find an Advaitist preacher keeping entire those texts which teach Advaitism especially, and getting hold of the dualistic or qualified-dualistic texts and trying to wrest them into his own meaning; We find dualistic teachers leaving alone those passages that are expressly dualistic and getting hold of Advaitic texts and trying to force them into a dualistic meaning. They have been great men, our *Gurus*, yet there is such a saying as "even the faults of a *Guru* must be told." I am of the opinion that in this only were these great teachers mistaken. We need not go into text torturing, we need not go into any sort of religious dishonesty, we need not go into any kind of grammatical twaddle, we need not go about trying to put our own ideas into texts which were never meant for those ideas, but the work is plain and it becomes easier once you understand the marvellous doctrine of *Adhikara Vedas*. It is true that the Upanishads have one theme before them. "What is that, knowing which we know everything else?" In modern language the theme of the Upanishads, like the theme of every other knowledge, is to find the ultimate unity of things, for you must remember that knowledge is nothing but discovering unity in the midst of diversity. Each science is based upon this; all human knowledge is based upon the finding of unity in the midst of diversity; and if it be the task of those small fragments of human knowledge which we call our sciences, to find unity in the midst of a few different phenomena, the effort becomes stupendous when the theme before us is to find unity in the midst of this marvellously diversified universe, differing in name and form, differing in matter and spirit, differing in everything, each thought differing from every other thought, each form differing from every other form. Yet, to harmonize these many planes, unending *lokas*—in the midst of this infinite variety to

find unity, this is the theme of the Upanishads; this is the task those great sages set themselves. To show a man the Pole Star, one takes the nearest star which is bigger than the Pole Star and more brilliant, and leads him to fix his mind on that, until at last he comes to the Pole Star. This is the task before us, and to prove my idea I have simply to show you the Upanishads, and you will see it. Nearly every chapter begins with dualistic teachings. Later on God is taught as some one who is the Creator of the Universe, its Preserver, unto whom everything goes at last. He is one to be worshipped, the Ruler, the Guide of nature, external and internal. One step further, and we find the same teacher showing that this God is not outside nature, but immanent in nature. And at last both ideas are discarded and whatever is real is He; there is no difference. That immanent One is at last declared to be the same that is in the human soul. "*Tat tvam asi Svetaketo.*" "Svetaketu, That thou art." Here is no compromise; here is no fear of others' opinions. Truth, bold truth, has been taught in bold language, and we need not fear to preach the truth in the same bold language to-day, and by the grace of God I hope at least to be the one who dares to be that bold preacher.

To go back to our preliminaries. There are first two things to be understood, one the psychological aspect common to all the Vedantic schools, and the other the cosmological aspect. I will first take up the latter. To-day we find wonderful discoveries of modern science coming upon us like bolts from the blue, opening our eyes to marvels we never dreamed of. Man had long since discovered what he calls force. It is only the other day that man came to know that even in the midst of this variety of forces there is a unity. Man has just discovered that what he calls heat, magnetism, electricity, and so forth, are all convertible into that one unit force, whatever you may call it. This has been done even in the *Samhita*; as ancient and hoary as the *Samhita*, is that very idea of force I was referring to. All the forces, whether called gravitation, or attraction, or repulsion; whether

expressing themselves as heat, or electricity, or magnetism, are but the variations of that unit energy. They may even express themselves as thought, reflected from *antahkarana*, the mentality of man, and the unit from which they spring is what is called the *Prâna*. Again what is *prâna*? *Prâna* is *spandanam*, or vibration. When all this universe shall have resolved back into its primal state, what will become of this infinite force? Do they think that it becomes extinct? Of course not. If it became extinct, what would be the cause of the next wave, because the motion is going in wave forms, rising, falling, rising again, falling again? Here is the word *srishti*, which expresses the universe. Mark that the word is not "creation." I am helpless in talking English, I have to translate the Sanskrit words as best I can. It is *srishti*, "projection." Everything becomes finer and finer, and is resolved back to the primal state from which it sprang, and there it remains for a time, quiescent, ready to spring forth again. That springing forth is *srishti*, projection. And what becomes of all these forces, the *prânas*? They are resolved back into the primal *prâna*, and this *prâna* becomes almost motionless—not entirely motionless, but almost motionless—and that is what is described in the Vedic hymn, "It vibrated without vibrations." There are many difficult texts in the Upanishads to understand, especially in the use of technical phrases. For instance, the word *vâyu*, to move; many times it means air and many times motion, and often people confuse one with the other. We have to be careful about this. And what becomes of what you call matter? The forces permeate all matter; they all dissolve into ether, from which they again come out; and the first to come out is *akâsa*. Whether you translate it as ether, or as anything else, this is the idea, that this *akâsa* is the primal form of matter. This *akâsa* vibrates under the action of *prâna*, and when the next *srishti* is coming up, as the vibration becomes quicker, the *akâsa* is lashed into all those wave forms which we call the suns, moons, and systems.

We read again, "Everything in this universe has been projected, *prâna* vibrating, (*ejati*.) You must remark the word *ejati*, because it comes from *ej*, to vibrate. *Nissritam*—projected, *yadidamkincha jagat*—whatever is this universe.

This is a part of the cosmological side. There are many details working into it. For instance, how the process takes place, how there is first ether, and how from the ether evolve other things, how that ether begins to vibrate, and how from that comes *vâyu* (air). But the one idea is here, that it is from the finer that the grosser has come. Gross matter is the last to emerge and is the most external, and this gross matter had the finer matter before it. Yet we see that the whole thing has been resolved into two, but there is not yet a final unity. There is the unity of force, *prâna*; there is the unity of matter, called *akâsa*. Is there any unity to be found behind them? Can they be melted into one. Our modern science is mute here, has not yet found its way out, and if it is finding its way out, just as it slowly found the same old *prâna* and the same ancient *akâsa*, it will also have to seek this unity along similar lines. The next unity is the omnipresent, impersonal being, known by its old mythological name as *Brahma*, the four-headed *Brahma*, and psychologically called *Mahat*. This is where the two unite. What is called your mind is only a bit of this *mahat* caught in the trap of the brain, and the sum total of all brains caught in the meshes of *mahat* is what you call *samashti* (the aggregate, the universal). Analysis had to go further; it was not yet complete. In this view we were each one of us, as it were, a microcosm, and the world taken altogether the macrocosm. But whatever is in the *vyashti* (the particular), we may safely conjecture that a similar thing is also in the universal. We may feel reasonably sure that if we had the power to analyze our own minds we should find in them what we find outside. What is this mind, is the question. In modern times, in Western countries, as physical science is making rapid progress, as physiology is step by step conquering stronghold after stronghold of old beliefs, people do not know where to

stand, because to their great despair modern physiology has identified the mind with the brain at every step. But that we in India have known always. It was the first proposition the Hindu boy should learn, that the mind is matter, only finer. The body is gross, and behind the body is what we call the *sûkshma sharira*, the fine body or mind. This is also material, only finer; but it is not the *Atman*. I will not translate this word to you in English, because the idea does not exist in Europe, it is untranslatable. The modern attempt of German philosophers is to translate the word *âtman* by the word "self," but until that word is universally accepted it is impossible to use it. So, call it self or anything, it is our *âtman*. This *âtman* is the real man behind. It is the *âtman* that uses the material mind as its instrument, its *antahkarana* (internal instrument), as the psychological term for the mind is. And the mind by means of a series of internal organs works the visible organs of the body. What is this mind? It was comparatively only the other day that Western philosophers arrived at the knowledge that the eyes are not the real organs of vision, but that behind these are other organs, the *indriyas*, and if these are destroyed a man may have a thousand eyes, like Indra, but there will be no sight for him. Aye, your philosophy starts with this assumption, that by vision is not meant the external vision. The real vision belongs to the internal organs, the brain centres inside. You may call them what you like, but the *indriyas* are not the eyes, or the nose, or the ears. And the sum total of all these *indriyas* plus the *manas, buddhi, chitta, ahankara,* etc., is what is called the mind, and if the modern physiologist comes to tell you that the brain is what is called the mind and that the brain is formed of so many organs, you need not be afraid at all; tell him your philosophers knew it always, it is the very alpha of your religion.

Next we have to understand what is meant by this *manas, buddhi, chitta, ahankara,* etc. First of all let us consider the *chitta;* it is the "mind-stuff"—a part of the *mahat*—and is the generic name for the mind itself, including all its various states.

Suppose here is a lake on a summer evening, smooth and calm, without a ripple on its surface. Let us call this the *chitta*. And suppose some one throws a stone into this lake. What happens? First there is the action, the blow given to the water, next the water rises and sends a reaction towards the stone, and that reaction takes the form of a wave. First the water vibrates a little, then immediately sends back a reaction in the form of a wave. This *chitta* let us compare to this lake, and the external objects are like these stones thrown into it. As soon as it comes in contact with any external object by means of these *indriyas*—the *indriyas* must be there to carry these external objects inside—there is a vibration, what is called the *manas*, indecisive. Next there is a reaction, the determinative faculty, *buddhi*, and along with this *buddhi* flashes the idea *aham* (egoism) and the external object. Suppose there is a mosquito sitting on my hand. This sensation is carried to my *chitta* and it vibrates a little, this is the psychological *manas*. Then there is reaction, and immediately comes the idea that I have a mosquito on my hand, and that I shall have to drive it off. Thus these stones are thrown into the lake, but in the case of the lake, every blow that comes to it is from the external world, while in the case of the lake of the mind the blows may either come from the external world, or the internal world. This whole series—chitta, manas, etc., form what is called the *antahkarana*. Along with it you ought to understand one thing more that will help us in understanding the Advaita system later on. It is this. All of you must have seen pearls, and most of you know how pearls are made. Some irritating grain of dust or sand enters into the body of the pearl oyster and sets up an irritation there, and the oyster's body reacts towards the irritation and covers the little grain with its own juice. That crystallizes and forms the pearl. So the whole universe is like that, the universe is the pearl which is being formed by us. What we get from the external world is simply the blow. Even to know that blow we have to react, and as soon as we react we project really a portion of

our own mind towards the blow, and when we come to know of it, it is really our own mind as it has been shaped by the blow. Therefore it is clear even to those who wish to believe in a hard and fast realism of an external world, (and they cannot but admit it in these days of physiology,) that, supposing that we represent the external world by "X" what we really know is "X" plus mind, and this mind element is so great that it has covered the whole of that "X" which has remained unknown and unknowable throughout, therefore if there be an external world it is always unknown and unknowable. What we know of it is as moulded, formed, fashioned by our own mind. So with the internal world. The same applies to our own soul, the *âtman*. In order to know the *âtman* we shall have to know it through the mind, and therefore what little we know of this *âtman* is simply the *âtman* plus the mind. That is to say, the *âtman* covered over, fashioned, and moulded by the mind, and nothing more. We shall revert to this a little later, but we will remember it here.

The next thing to understand is this. The statement was made that this body is merely the name of one continuous stream of matter. Every moment we are adding material to it, and every moment material is being thrown off by it, like unto a continually flowing river in which vast masses of water are always changing place; yet we take up the whole in imagination, and call it the same river. What do we call the river? Every moment the water is changing, the shore is changing, every moment the trees and plants, the leaves, and the foliage are changing; what is the river? It is the name of this series of changes. So with the mind. There is the Buddhistic side, the great *Kshanika Vijnâna Vada* doctrine, most difficult to understand, but most rigorously and logically worked out; and this also arose in India in opposition to some part of the Vedânta. It had to be answered, and we will see how, later on, it could only be answered by the Advaita and by nothing else. We shall also see how, in spite of people's curious notions about Advaita, people's fright about Advaita,

it is the salvation of the world, because therein alone is to be found the reason of things. Dualism and other "isms" are very good as means of worship, very satisfying to the mind; it may be that they have helped the mind onward; but if man wants to be rational and religious at the same time, Advaita is the one system in the world for him.

We will regard the mind as a similar river, continually emptying itself at one end, and filling itself at the other end. Where is that unity which we call the *âtman*? The idea is that, in spite of this continuous change in the body, and in spite of this continuous change in the mind, there is in us something that is unchangeable. When rays of light coming from different quarters fall upon a screen, or a wall, or upon something that is not changeable, then and then alone it is possible for them to form one complete whole. Where is this background in the human mind, falling upon which, as it were, the various ideas will come to unity and become one complete whole? This certainly cannot be the mind itself, seeing that it also changes. Therefore there must be something which is neither the body nor the mind, something which changes not, something permanent, upon which all our sensations, all our ideas fall to form a unity and a complete whole, and this is the real soul, the *âtman* of man. And seeing that everything material, even if you call it fine matter, or mind, must be changeful; seeing that what you call gross matter, the external world, must be more changeful in comparison to that; this unchangeable something cannot be of material substance; it must be spiritual; that is to say, it is not matter; it is indestructible, unchangeable.

Next will come another question—apart from those old arguments which only rise in the external world, the arguments from design—who created this external world, who created matter, etc.? The idea here is to know truth only from the inner nature of man, and the question arises just in the same way as it arose about the soul. Taking for granted that there is an unchangeable soul in each man, which is neither the mind,

nor the body, there is still a unity of idea among these souls, a unity of feeling, of sympathy. How is it possible that my soul can act upon your soul, where is the medium through which it can work, where is the medium through which it can act? How is it I can feel anything about your soul? What is it that is in touch both with your soul and with my soul? Herein arises a metaphysical necessity for admitting another soul, for it must be a soul which acts in contact with all the different souls; one Soul which covers and interpenetrates all the infinite number of souls in the world, in and through which they live, in and through which they sympathize and love and work for one another. And this universal Soul is *Paramâtman*, the Lord God of the universe. Again, it follows that because the soul is not composed of matter, because it is spiritual, it cannot obey the laws of matter, it cannot be judged by the laws of matter. It is therefore deathless and changeless. "This Self the fire cannot burn, nor instruments pierce, the sword cannot cut it asunder, the air cannot dry it up, nor can water melt it; unconquerable, deathless, and birthless is this Self of man." What is this Self doing then? We have known that according to the *Gîtâ* and according to Vedânta, this individual Self is also *vibhu* (all pervading), is, according to *Kapila*, omnipresent. Of course there are sects in India which regard this Self as *anu* (infinitely small), but what they mean is *anu* in manifestation; its real nature is *vibhu*.

There comes another idea, startling perhaps, yet a characteristically Indian idea, and if there is any idea that is common to all our sects it is this. Therefore I beg you to pay attention to this one idea and to remember it, for this is the very foundation of everything that we have in India. The idea is this. You have heard of the doctrine of physical evolution preached in the Western world, by the German and English savants. It tells us that the bodies of the different animals differ only in degree, not in kind. The differences that we see are but varying expressions of the same series, but from the lowest worm to the highest and most saintly man it is but one chain

of expression, the one changing into the other, going up and up, higher and higher, until it attains perfection. We had that idea also. Declares our Yogi Patanjali, "*Jâtyantara parinâmah*," "one species (the jâti is species) changes into another species," (evolution); *parinâmah* means one thing changing into another, just as one species changes into another. Where do we differ from the Europeans? Patanjali says: "*Prakrityâpûrât*"—"By the infilling of nature." The European says it is competition, natural and sexual selection, etc., that forces one body to take the form of another. But here is another idea, a still better analysis, going deeper into the thing, and saying "By the infilling of nature." What is meant by this infilling of nature? We admit that the *amoeba* goes higher and higher until it becomes a Buddha; we admit this, but we are, at the same time, equally certain that you cannot get any amount of work out of a machine until you put it on the other side. The sum total of the energy remains the same whatever the form it may take. If you want a mass of energy at one end you have got to put it in at the other end, it may be in another form, but the amount must be the same. Therefore, if a Buddha is the one end of the change, the very *amoeba* must have been "the Buddha also. If the Buddha is the evolved *amoeba*, the *amoeba* was the involved Buddha. If this universe is the manifestation of an almost infinite amount of energy, when this universe was in a state of *pralaya* (rest), it must have represented the same amount of involved energy. It cannot have been otherwise. As such it follows that every soul is infinite. From the lowest worm that crawls under our feet to the noblest and greatest saints, all possess this infinite power, infinite purity, and infinite everything. The apparent difference is in the degree of manifestation. The worm is manifesting only a little bit of that energy; you have manifested more, another god-man has manifested still more; that is all the difference. But that infinite power is there all the same. Says Patanjali; "*Tatah kshetrikavat*"—"Just as the peasant irrigating his field." He has a little canal that comes into his field and brings water from

a reservoir somewhere, and perhaps he has a little lock that prevents the water from rushing into his field. When he wants water he has simply to open the lock and in rushes the water by its own power. The power has not to be added, it is already there in the reservoir. So, every one of us, every being has as his own background such a reservoir of strength, infinite power, infinite purity, infinite bliss, and infinite existence, only these locks, these bodies are hindering us from fully expressing what we really are. And as these bodies become more and more finely organized, as the *tamasa guna* (dullness) becomes the *rajasa guna* (activity) and as the *rajasa guna* becomes *sattva guna* (purity), more and more of this power and purity will become manifest; and it is for this reason that our people have been so careful about their eating and drinking. It may be that the original ideas have been lost, just as with our child-marriage, which, though not belonging to the subject, I may take as an example. If I have another opportunity I will talk more fully about it, for the ideas behind child-marriage are the only ideas through which there can be a real civilization. There cannot be anything else. If a man, or a woman, is allowed the freedom to take up any man or woman, as wife or husband, if individual pleasure, or satisfaction of animal instincts, were to be allowed to run loose in society, the result must be evil, evil children, wicked and demoniacal. Aye, man in every country is, on the one hand, producing these evil children, and on the other hand multiplying the police force to keep down their brutal instincts. The question is not how to destroy evil that way, but how to prevent the very birth of evil, and as long as you live in society, your marriage certainly affects every member of it; therefore society has the right to dictate whom you shall marry, and whom you shall not. And great ideas of this kind have been behind the system of child-marriage here, what they call the astrological *jati* of the bride and bridegroom. And in passing I may remark that according to Manu a child who is born of lust is not an *Aryan*. The child whose very conception and whose

death is according to the rules or Vedas, such is an *Aryan*. Yes, and less of these *Aryan* children are being produced in every country, and the result is the mass of evil which we call *Kali Yuga* (Black Age). But we have lost these ideals, we cannot carry these ideas to the fullest length now. It is perfectly true that we have made almost a caricature of some of them. It is lamentably true that fathers and mothers are not what they were in the old times, neither is society so educated as it used to be, neither has society that love for individuals that it used to have. But however faulty the working out may be, the principle is sound; and if its application has become defective, if one method has failed, take up the principle and work it out better; why kill the principle? The same applies to the food question, the work and details are bad, very bad indeed, but that does not affect the principle. The principle is eternal and must be kept. Work it out afresh, and make a reform application.

This great idea of the *âtman* is the one in India which every one of our sects has got to believe; only, as we will find, the dualists preach that this *âtman* by evil works becomes *sankocha*, that is, all its powers and its nature become contracted, and by good works its nature again expands. The Advaitist, on the other hand, says that the *âtman* never expands or contracts, but only seems to do so; it appears to have become contracted. That is the only difference; but all have the one idea that the *âtman* has all power already; that nothing will come to it from outside, that nothing will drop into it from the skies. Mark you, your Vedas are not inspired, but expired; they come not from somewhere outside, but are eternal laws living in every soul. The Vedas are in the soul of the ant, in the soul of the god. The ant has only to evolve and get the body of a sage or a *Rishi*, and the Vedas will come out, eternal laws expressing themselves. This is the one great idea to understand, that our power is already ours, our salvation is already within us. Say either that it has become contracted, or say that it has been covered with the evil of *mâyâ*, it matters little; the idea is there; you must believe

in that, believe in the possibilities of everybody, that even in the lowest man there is the same possibility as in the Buddha. This is doctrine of the *âtman*.

But now comes a tremendous fight. Here are the Buddhists, who equally analyze the body into a material stream, and as equally analyze the mind into another. About this *âtman*, however, they state that it is unnecessary; that we need not assume the *âtman* at all. What use of a substance and qualities inhering in the substance? Why not say *gunas*, qualities, and qualities alone? It is illogical to assume two causes where one will explain the whole thing. And the fight went on, and all the theories which held the doctrine of substance were thrown to the ground by the Buddhists. There was a break up all along the line of those who held to the doctrine of substance and qualities, that you have a soul, and I have a soul, and every one has a soul separate from the mind and body—and each one individual. So far we have seen that the idea of dualism is all right, for there is the body, there is then the fine mind, there is this *âtman*, and in and through all the *âtmans* is that *Paramâtman*, God. The difficulty is here, that this *âtman* and *Paramâtman* are both so-called substance, in which the mind and body inhere like so many qualities. Nobody has ever seen substance, none can ever conceive it; what is the use of thinking of this substance? Why not say that whatever exists is this succession of mental currents and nothing more. They do not inhere in each other, they do not form a unit, one is chasing the other, like waves in the ocean, never complete, never forming one unit whole. Man is a succession of waves, and when one goes away it generates another, and so on, and the cessation of these waveforms is what is called *Nirvâna*. You see that dualism is mute before this, it is impossible that it can bring up any argument, and the dualistic God also cannot be retained here. The idea of a God that is omnipresent, and yet is a person who creates without hands, and moves without feet, and who has created the universe as a *kumbhakara* (potter) creates a

ghata (pot), the Buddhist declares is childish, and that if this be God he is going to deny and not worship Him. This universe is full of misery; if it be the work of a God, we are going to fight Him. And secondly, this God is illogical and impossible, as all of you are aware. We need not go into the defects of the design theory, nor into all the arguments against the idea of a personal God. Truth and nothing but truth can prevail. The Advaitist watchword is: *Satayameva jayati*–"Truth alone triumphs, and not untruth." Through truth alone the way to *Devayanam* lies. Everybody marches forward under that banner; but it is not meant to crush the weak man's position.

You come with your dualistic idea of God to pick a quarrel with a poor man who is worshipping an image, and you think you are wonderfully rational. You can confound him, but if he turns round and shatters your own personal God, and calls that an imaginary ideal, where are you? You fall back on faith, or raise up the cry of atheism, the old cry of weak man—whosoever defeats him is an atheist. If you are to be rational, be rational all along the line; and if not, allow others the same privilege which you ask for yourselves. How can you prove the existence of this God? On the other hand, it can be almost disproved. There is not a shadow of proof as to His existence, and there are very strong arguments to the contrary. How will you prove His existence, with your God, and his *gunas*, and an infinite number of souls which are substance and each soul an individual? In what are you an individual? You are not as a body, for you know to-day better even than the Buddhists of old knew that what may have been matter in the sun has just now become matter in you, and shortly will go out and become matter in the plants, where is your individuality, you Mr. So and So? You have one thought to-night and another to-morrow. You do not think the same way that you thought when a child, and old men do not think as they did when they were young. Where is your individuality? Do not say it is in consciousness, this *ahankara*, because this only covers a small part of your existence. While I am talking to

you all my organs are working and I am not conscious of it. If consciousness is the proof of existence they do not exist then, because I am not conscious of them. Where are you then with your personal God theories? How can you prove such a God?

Again, the Buddhists will stand up and declare, not only is it illogical, but immoral, for it teaches man to be a coward and to seek assistance outside, and nobody can give him such help. Here is the universe, man made it, why, then, depend on an imaginary being outside, whom nobody ever saw or felt, or got help from? Why then do you make cowards of yourselves, and teach your children that the highest state of man is to be a dog, to go crawling before this imaginary being, saying that you are weak and impure, and that you are everything vile in this universe? On the other hand, the Buddhists may urge not only that you are telling a lie, but that you are bringing a tremendous amount of evil upon your children, for, mark you, this world is one of hypnotization. Whatever you tell yourself that you believe. Almost the first words the great Buddha uttered were: "What you think, that you are; what you will think, that you will be." If this be true—and who can deny it—do not teach yourselves that you are nothing, and that you cannot do anything unless you are helped by somebody who does not live here, who sits above the damp clouds. The result will be that you will be more and more weakened every day; and by constantly repeating: "We are very impure; Lord, make us pure," you will hypnotize yourselves into all sorts of vices.

The Buddhists say that ninety per cent. of the vices that are found in every society arise from this idea of inferiority and become as a dog before God; this awful idea of the human being that the end and aim of this expression of life, this wonderful expression of life, is to become like a worm of the dust. Says the Buddhist to the Vaishnavist, if your ideal, your aim and goal is to go to a place called *Vaikunta*, where God lives, and there stand before Him with folded hands all through eternity, it is

better to commit suicide. The Buddhist may even urge that it is better to believe in annihilation to escape this.

I am putting these ideas before you as a Buddhist just for the time being, because nowadays all these Advaitic ideas are said to make you immoral, and I am trying to tell you how the other side looks. Let us face both sides boldly and bravely. We have seen first of all that the Buddhists claim that the idea of personal God creating the world cannot be proved; is there any child that can believe this to-day? Because a *kumbhakara* creates a *ghata*, therefore a God created the world. If this be so, then your *kumbhakara* is a god also, and if anyone tells you that he acts without head and hands you may take him to a lunatic asylum. Has your God, the Creator of the world, your personal God, to whom you cry all your life, ever helped you, and what help have you received is the next challenge from modern science?

They will prove that any help you have had could have been obtained by your own exertion, and better still, you need not have spent your energy in that crying, you could have done it all without weeping or crying at all. We have seen that along with this idea of a personal God comes tyranny and priestcraft. Tyranny and priestcraft have prevailed wherever this idea existed, and until the lie is knocked on the head, say the Buddhists, tyranny will not cease. So long as man thinks he has to cower before a supernatural being, so long there will be priests to claim rights and privileges and to make men cower before them, while these poor men will continue to ask some priest to stand as interceder for them. You may knock the Brahmin on the head, but mark me that those who do so will stand in his place, and will be worse; because these ancient Brahmins have a certain amount of generosity in them, and upstarts are always the worst tyrants. If a beggar gets wealth, he thinks the whole world is a bit of straw. So priests there will be, as long as this personal God idea continues, and it will be impossible to think of any great morality in society. Priestcraft and tyranny

will go hand in hand as long as the need of mediation is felt by mankind. It is the idea of a thunderer, who kills everyone who does not obey him. Next the Buddhist says, you have been so rational up to this point that you say that everything is the result of the law of *Karma*. You believe in an infinity of souls and the belief in the law of *Karma* is perfectly logical no doubt. There cannot be a cause without an effect, the present must have had its cause in the past, and will have its effect in the future. The Hindu says the *karma* is *jada* (non-intelligent) and not *chaitanya* (intelligent), therefore some *chaitanya* is necessary to bring this cause to fruition. Is it that *chaitanya* is necessary to bring the plant to fruition? If I add water and plant the seed, no *chaitanya* is necessary. You may say there was some original *chaitanya*, but the souls themselves were the *chaitanya*, none else is necessary. If human souls have it too, what necessity is there for a God, as say the Jains, who, unlike the Buddhists, believe in souls and do not believe in God. Where are you logical, where are you moral? And when you try to maintain that Advaita will make for immorality, just read a little of what has been done in India by dualistic sects, and what has been brought before law courts. If there have been ten thousand Advaitist blackguards, there will be twenty thousand Dvaitist blackguards. Generally speaking, there will be more Dvaitist blackguards, because it takes a better type of mind to understand Advaita, and they can scarcely be frightened into anything. What stands for you then? There is no escape from the arguments of the Buddhist. You may quote the Vedas, but he does not believe in them. He will say: "My *Tripetakas* say otherwise, and they are without beginning or end, not even written by Buddha, for Buddha says he is only reciting them, they are eternal." And he adds that yours are wrong and his are the true Vedas, yours are manufactured by the Brahmin priests, therefore out with them. How do you escape?

Here is the way out. Take up the first objection, the metaphysical one, that substance and qualities are different.

Says the Advaitist they are not. There is no difference between substance and qualities. You know the old illustration, how the rope is taken for the snake, and when you see the snake you do not see the rope at all, the rope has vanished. Dividing the thing into substance and quality is a metaphysical something in the brains of philosophers, never can it have an objective reality. You see substance if you are an ordinary man, and qualities if you are a great *yogi*, but you never see both at the same time. So, Buddhists, your quarrel about substance and qualities has been but a quibble which does not exist in fact. But, if substance is qualified, there can only be one. If you take qualities from the soul, and show that these qualities are in the mind, really superimposed on the soul, then there can never be two souls, for it is qualification that makes the difference between one soul and another. How do you know that one soul is different from another? Owing to certain differentiating marks, certain qualities. And where qualities do not exist, how can there be differentiations? Therefore there are not two souls, there is but One, and your *Paramâtman* is unnecessary, it is this very soul. That one is called *Paramâtman*, that very one is also called *jivâtman*, and so on, and you dualists, such as *Sânkhya* and others, who say that the soul is omnipresent, *vibhu*, tell me, how can there be two Infinites? There can be only one. What else? This one is the one Infinite *Atman*, everything else is Its manifestation. There the Buddhist stops, but there it does not end.

The Advaitist position is not merely a weak one of criticism. The Advaitist criticises others when they come too near him, just throws them away, that is all, but he propounds his own position. He is the only one that criticises, and does not stop with criticism and showing books. You say the universe is a thing of continuous motion. In *vyashti* everything is moving, you are moving, the table is moving, motion everywhere, *samsâra:* continuous motion, this is *jagat* (the universe). Therefore there cannot be individuality in this *jagat*, because individuality

means that which does not change; there cannot be any changeful individuality, it is a contradiction in terms. There is no such thing as individuality in this little world of ours, the *jagat*. Thought and feeling, mind and body, plants and animals and so on, are in a continuous state of flux. But suppose you take the universe as a unit whole; can it change or move? Certainly not. Motion is possible only in comparison with something which is a little less in motion, or entirely motionless. The universe as a whole, therefore, is motionless, unchangeable. You are, therefore, an individual then and then alone, when you are the whole of it, when you realize: "I am the universe." That is why the Vedantist says that so long as there are two, fear does not cease. It is only when one does not see another, does not feel another that fear ceases; then alone death vanishes, then alone *samsâra* disappears. Advaita teaches us therefore that man is individual in being universal, and not in being particular. You are immortal only when you are the whole. You are fearless and deathless when you are the universe, and then that which you call the universe is the same as that which you call God. It is the same undivided existence which is taken to be many by people having the same state of mind as we have, looking upon this universe as we see it, suns, and moons, and so on. People who have made a little better *karma* and have another state of mind, when they die look upon it as *svarga* (Heaven), and see Indras and so forth. People still higher will see the very same thing as *Brahma Loka*, and the perfect ones will neither see the earth nor the heavens, nor any *loka* at all. This universe will have vanished, and *Brahman* will be in its stead.

Can we know this *Brahman*? I have told you of the painting of the infinite in the *Samhita*. Here we shall find another side taken, the infinite internal. That was the infinite of the muscles. Here we shall have the infinite of thought. There the attempt was made to paint the infinite in positive language here that language failed, and the attempt has been made to paint it in negative language. Here is this universe, and even

admitting that it is *Brahman*, can we know it? No! No! You must understand this one thing very clearly. Again and again this doubt will come to you, if this be *Brahman*, how can we know it? "By what, O Maitreyi, can the knower be known; how can the knower be known?" The eyes see everything; can they see themselves? They cannot, because the very fact of knowledge is a degradation. Children of *Aryas* you must remember this, for herein lies a great error. All the Western temptations that come to you, have their metaphysical basis in that one claim—that there is nothing higher than sense knowledge. In the East, we say in our Vedas that this knowledge is lower than the thing itself, because it is always a limitation. When you want to know a thing, it immediately becomes limited by your mind. They cite that instance of the oyster making pearls to show how knowledge is limitation, gathering a thing, bringing it into consciousness, and not knowing it as a whole. This is true about all knowledge, and can it be less so about the infinite? Can you thus limit Him who is the Substance of all knowledge, Him who is the *Sâkshi*, the Witness, without whom you cannot have any knowledge, Him who has no qualities, who is the Witness of the whole universe, the Witness in our souls? How can you know Him? By what means can you encompass Him? Everything, the whole universe, is a false attempt to do so. As it were this infinite *Atman* is trying to see his own face, and all from the lowest animal to the highest of gods, are like so many mirrors to reflect himself in, and he is taking up still others, finding them insufficient, and so on, until in the human body he comes to know that it is finite of the finite, that all is finite; that there cannot be any expression of the infinite in the finite. Then comes the retrograde march, and this is what is called renunciation, *vairâgyam*. Back from the senses, back: do not go to the senses, is the watchword of *vairâgyam*. This is the watchword of all morality, this is the watchword of all well-being, for you must remember that the universe begins in *tapasya*, in renunciation; and as you go back and back all the

forms are being manifested before you, and they are left aside one after the other until you remain what you really are. This is *moksha* or liberation.

This idea we have to understand—"How to know the knower;" the knower cannot be known, because if it be known, it will not be the knower. If you look at your eyes in a mirror, the reflection is no more your eyes, but something else, a reflection only. Then if this Soul, this universal, infinite being which you are, is only a witness, what good is it? It cannot live, and move about, and enjoy the world, as we do. People cannot understand how the witness can enjoy. Oh, you Hindus have become quiescent, and good for nothing, through this doctrine that you are witnesses. First of all it is only the witness that *can* enjoy. The more and more you are the witness of anything in life the more you enjoy it. And this is *ânandam* (bliss), and therefore infinite bliss can only be yours when you have become the witness of this universe, then alone you are a *mukta* (free soul.) It is the witness alone that can work without any desire, without any idea of going to heaven, without any fear of blame, without any desire for praise. The witness alone enjoys, and none else.

Coming to the moral aspect, there is one thing between the metaphysical and the moral aspect of Advaitism, it is the theory of *Mâyâ*. Every one of these points in the Advaita system requires years to understand and months to tell. Therefore you will excuse me if I only just touch upon them *en passant*. This theory of *mâyâ* has been the most difficult thing to understand in all ages. Let me tell you in a few words that it is more than a theory, it is the combination of the three ideas *Desa-kâla-nimitta*—Space, time, and causation, which have been further reduced to *nama-rupa*—name and form. Suppose there is a wave in the ocean. The wave is distinct from the ocean only in its form and name, and this form and this name cannot have any separate existence from the wave, they exist only with the wave. The wave may subside, but the same amount of water remains, even if the name and form that were

on the wave vanish forever. So this *mâyâ* is what makes the difference between me and you, between all animals and man, between men and gods. In fact it is this *mâyâ* that causes the *Atman* to be caught, as it were, in so many millions of beings, and these are distinguishable only through name and form. If you let name and form go, all this variety vanishes forever, and you are what you really are. This is *mâyâ*. It is again no theory, but a statement of facts.

When the realist states that this world exists, what he means is that this table has an independent existence of its own, that it does not depend on the existence of anything else in the universe, and if the rest of the universe were destroyed and annihilated this table would remain just as it is now. A little knowledge shows you this cannot be. Everything here in the sense-world is dependent and inter-dependent, relative and correlative, the existence of one depending on the other. There are three steps, therefore, in our knowledge of things; the first is that each thing is individual and separate from every other; the next step is to find that there is relation and correlation between all things; and the third is that there is only one thing which we see as many. The first idea of God with the ignorant is that God is somewhere outside of the universe; that is to say, the conception of God is extremely human, He does just what a man does only on a higher scale. And we have seen how that idea of God is proved in a few words to be unreasonable and insufficient. And next is the idea of a power that we see manifested everywhere. This is the real personal God we get in the *Chandi* (a book of praise of the Divine Mother), but, mark me, not the God whom you make the reservoir of all good qualities only. You cannot have two Gods, God and Satan, you must have only one, and dare to call Him good and bad, but have only one, and take the logical consequences.

"Thus we salute Thee, O Divine Mother, who lives in every being as peace, who lives in all beings as purity." At the same time we must take the whole consequence of it. "All this bliss,

O Gargi, wherever there is bliss, there is a portion of the Divine." You may use it how you like. You may try to give a poor man a hundred rupees, another man may forge your name, but the sunlight will be the same for both. This is the second stage, and the third is that God is neither outside nature, nor inside nature, but God and nature and soul and universe are all convertible terms. You never see two things, it is your metaphysical words that have deluded you. You assume that you are a body and have a soul, and that you are both together. How can that be? Try in your own mind. If there is a *yogi* among you, he knows himself as *chaitanya*, for him the body has vanished. An ordinary man thinks of himself as a body; the idea of spirit has vanished; but because the metaphysical ideas exist that man has a body and a soul and all these things, you think they are all simultaneously there. One thing at a time. Do not talk of God when you see matter, you see the effect and the effect alone, and the cause you cannot see, and the moment you can see the cause the effect will have vanished. Where then is this world, and who has taken it off?

"One that is formless and limitless, beyond all compare, beyond all qualities, O sage, O learned man, such a *Brahman* will shine in your heart in *samâdhi*" (the superconscious state.)

"Where all the changes of nature cease forever, thought beyond all thoughts, whom the Vedas declare, who is the essence in what we call our existence, such a *Brahman* will manifest himself in you in *samâdhi*."

"Beyond all birth and death, the Infinite One, incomparable, like the whole universe deluged in water in *mahâpralaya* ("the great dissolution")—water above, water beneath, water on all sides, and on the face of that water not a wave, not a ripple, silent and calm, all visions have died out, all fights and quarrels and wars of fools and saints have ceased forever, such a *Brahman* will shine in your hearts in *samâdhi*." That also comes, and when that comes the world has vanished.

We have seen then, that this *Brahman*, this Reality is unknown and unknowable, not in the sense of the agnostic, but because to know Him would be blasphemy, because you are He already. We have also seen that this *Brahman* is not this table and yet is this table. Take off the name and form, and whatever is reality is He. He is the reality in everything. "Thou art the woman, thou art the man, thou the young man walking in the pride of youth, thou the old man tottering on his stick, thou art all in all, in everything, and I am Thou, I am Thou."

That is the theme of Advaitism. A few words more. Herein we find the explanation of the essence of things. We have seen how here alone we can take a firm stand against all the onrush of logic and scientific knowledge. Here at last reason has a firm foundation. At the same time the Indian Vedantist does not curse the preceding steps. He looks back and he blesses them, for he knows that they were true, only wrongly perceived and wrongly stated. They were seen through the glass of *mâyâ*, distorted it may be, yet truth and nothing but truth. The same God whom the ignorant man saw outside nature, the same whom the little-knowing man saw as inter-penetrating the universe, and the same whom the sage realizes as his own self, as the whole universe itself, all are one and the same being, the same entity seen from different points of view, seen through different glasses of *mâyâ*, perceived by different minds. All the difference is caused by that. Not only so, but one view must lead to the other. What is the difference between science and common knowledge? Go out into one of these streets and if something is happening, ask one of *gonwars* (boors) what it is. It is ten to one that he will tell you that a ghost is causing the phenomenon. He is always going after ghosts and spirits outside, because it is the nature of ignorance to seek for causes outside of effects. If a stone falls it has been thrown by a devil or a ghost, says the ignorant man, but the scientific man says it is the law of nature, the law of gravitation.

What is the fight between science and religion everywhere? Religions are encumbered with a mass of explanations which are outside, one angel is in charge of the sun, another of the moon, and so on *ad infinitum*; every change is caused by a spirit, the one point of agreement being that they are all outside the thing itself; while science means that the cause of a thing is to be sought in the nature of the thing itself. As step by step science is progressing, it has taken the explanation of natural phenomena out of the hands of spirits and angels. Because Advaitism has done likewise, it is the most scientific religion. This universe has not been created by any extra-cosmic God, nor is it the work of any outside genius. It is self-created, self-manifesting, self-dissolved, one infinite existence, the *Brahman*. "*Tat tvam asi Svetaketo*"—"O Svetaketu, That thou art." Thus you see that this, and this alone, can be the scientific religion, and with all the prattle about science that is going on daily at the present time in modern half-educated India, with all the talk about rationalism and reason that I hear every day, I expect that whole sects will come over and dare to be Advaitists, and dare to preach it to the world in the words of Buddha, "for the good of many, for the happiness of many." If you do not, I take you for cowards. If you are cowards, if fear is your excuse, allow the same liberty unto others, do not try to overthrow the poor idol-worshipper, do not call him a devil, do not go about preaching to every man who does not agree entirely with you; know first that you are cowards yourselves, and if society frightens you, if your own superstitions of the past frighten you so much, how much more will these superstitions frighten and bind down those who are ignorant? That is the Advaitist position. Have mercy on others. Would to God that the whole world were Advaitists to-morrow, not only in theory, but in realization; but if that cannot be, let us do the next best thing. Let us take our less enlightened brothers by the hand, lead them gently step by step just as they can go, and know that every step in all religious growth in India

has been progressive. It is not from bad to good, but from good to better.

Something more must be said about the moral relation. Our boys blithely talk nowadays, they learn from somebody—Lord knows from whom—that Advaita will make people immoral, because if we are all one and all God, we need not be moral at all. In the first place, that is the argument of the brute, who can only be kept down by the whip. If you are such a brute, commit suicide first, rather than be the kind of human being that has to be kept down by the whip. If the whip goes away, you will be a demon! You ought all to be killed just here, if such is the case; there is no help for you; you must always be living under this whip and rod, and there is no salvation, no escape for you. In the second place, Advaita and Advaita alone explains morality. Every religion preaches that the essence of all morality is to do good unto others. And why? Be unselfish. And why? Some god has said it? He is not for me. Some texts have told it? Let them all tell it; that is nothing to me; let them all tell it. And if they do, what is it? Each one for himself, and somebody for the hindermost, that is all the morality in the world, at least with many. What is the reason why I should be moral? You cannot explain it except when you come to know. "He who sees every one in himself, and himself in every one, thus seeing the same God living in all in the same manner, he (the sage) no more kills the self by the self." Know through Advaita that whomever you hurt, you hurt yourself; they are all you. Whether you know it or not, through all hands you work, through all feet you move, you are the king enjoying in the palace, you are the beggar leading that miserable existence in the street; you are the ignorant as well as the learned, you are the man who is weak, and you are the strong; know this and be sympathetic. And that is why we must not hurt others. That is why I do not even care whether I have got to starve, because there will be millions of mouths eating at the same time, and they are all mine. Therefore I should not care what becomes of me and

mine, for the whole universe is mine, I am enjoying all the bliss at the same time; and who can kill me, or the universe? Herein Advaita alone explains morality. The others teach it, but cannot give you its reason. So much for explanation.

What is the gain? Strength is the gain. Take off that veil of hypnotism which you have cast upon the world, send not out thoughts and words of weakness unto humanity. Know that all sins and all evil can be summed up in that one word weakness. It is weakness that is the motive power in all evil doing; it is weakness that is the source of all selfishness, it is weakness that makes men injure each other, it is weakness that makes them manifest as they are not really. Let them all know what they are; let them tell day and night what they are. Let them suck it with their mothers' milk, this idea of strength. Let them ever repeat "*Soham, Soham*," "I am He, I am He." And then let them think of it, and lastly let them deeply meditate upon it, and out of that heart will proceed works such as the world has never seen. What has to be done? This Advaitism is said by some to be impracticable; that is to say, it is not yet manifesting itself on the material plane. To a certain extent this is true, for, remember the saying of the Vedas—"*Om*, this is the great secret; *Om*, this is the greatest possession; he who knows the secret of this *Om*, whatever he desires that he gets." Therefore first know the secret of this "*Om*," that you are the "*Om*"; know the secret of this "*Tat tvam asi*," and then, and then alone, whatever you want shall come to you. If you want to be great materially, believe that you are so. I may be a little bubble, and you may be a wave mountain-high, but know that for both of us the infinite ocean is the background, the infinite *Brahman* is our magazine of power and strength, and we can draw as much as we like, both of us, I the bubble and you the mountain-high wave. Believe therefore in yourselves. The secret of Advaita is—Believe in yourselves first, and then believe in anything else. In the history of the world, you will find that only those nations that have believed in themselves have

become great and strong. In the history of each nation, you will always find that only those individuals who have believed in themselves have become great and strong. Here, in India, came an Englishman, who was only a clerk, and for want of funds and other reasons he twice tried to blow out his brains, and when he failed he believed that he was born to do great things, and that man became Lord Clive, the founder of the Empire. If he had believed the *padris* and gone crawling all his life—"Oh Lord, I am weak and I am low"—where would he have been? In a lunatic asylum. They have made weaklings of you with these evil teachings. I have seen all the world over the bad effects of these weak teachings of humility, destroying the human race.

This is on the practical side. Believe, therefore, in yourselves, and if you want material wealth work it out; it will come to you. If you want to be intellectual let it work out on the intellectual plane and intellectual giants you shall be. And if you want to attain to freedom let it work out on the spiritual plane, and gods you shall be. "Enter into *Nirvana*, the blissful." The defect is here; so far the Advaita has only been tried on the spiritual plane, and nowhere else, now the time has come when you must make it practical. It shall no more be a secret, it shall no more live with monks in caves and forests, and in the Himalayas; it must come down to the daily, everyday life of the people; it shall be worked out in the palace of the king, in the cave of the recluse, it shall be worked out in the cottage of the poor, by the beggar in the street, everywhere, anywhere it can be worked out. Therefore do not fear if you are a woman or a *Sudra*, or anything, for this religion is so great, says Lord Krishna, that even the least done brings a great amount of good. Therefore children of the Âryans, do not sit idle, awake and arise, and stop not until the goal is reached. The time has come when this Advaita is to be worked out practically. Let us bring it down from heaven unto earth; this is the present dispensation. Aye, the voices of our forefathers of old are telling us to stop—stop here my children. Let these great teachings come down lower

and lower until they have permeated the world, till they have entered into every pore of society, till they have become the common property of everybody, till they have become part and parcel of our lives, till they have entered into our veins and tingle with every drop of blood there.

You may be astonished to hear it, but as practical Vedantists the Americans are better than we are. I used to stand on the sea-front of New York, and look at the emigrants coming from different countries, crushed, down-trodden, hopeless, with a little bundle of clothes as their only possession, their clothes in rags, unable to look a man in the face; if they saw a policeman they were afraid and tried to get to the other side of the footpath. And, mark you, in six months those very men were walking erect, well clothed, looked everybody in the face; and what makes this wonderful difference? Suppose a man comes from Armenia, or from any other place where he was crushed down beyond all recognition, where everybody told him he was a born slave, born to remain in a low state all his life, and where at the least move on his part he was trodden upon. There everything cried out to him, "Slave; you are a slave; remain such. Helpless you were born, helpless remain." Even the very air murmured round him, "There is no hope for you, hopeless and a slave remain;" while stronger men crushed the life out of him. And when that same man landed in New York he went about, and found a new life; he found that there was a place in the world where he was a man among men. Perhaps he went to Washington, shook hands with the President of the United States, and perhaps there he saw men coming from distant villages, peasants, and ill clad, all shaking hands with the President. Then the veil of *mâyâ* slipped away from him. He who had been hypnotized into slavery and weakness, is once more awake, and he rises up and finds himself a man in the world of men.

In this country of ours, the very birthplace of Vedânta, our masses have been hypnotized for ages into that very state. To

touch them is pollution. To sit with them is pollution. Hopeless they were born; hopeless they must remain; and the result is that they have been sinking, sinking, sinking, and have come to the last stage to which a human being can come. For what other country is there in the world where man has to sleep with the cattle? And for this blame nobody else, do not commit the mistake of the ignorant. The effect is here and the cause is here too. We are to blame. Stand up, be bold, and take the blame on your shoulders. Do not go about throwing mud at others; for all the pangs you suffer you are the sole and only cause.

Young men of Lahore, understand this, that this great sin, hereditary and national, is on your shoulders. There is no hope for us. You may make thousands of societies, twenty thousand political assemblages, fifty thousand institutions. These will be of no use until there is that sympathy, that love, that heart, which thinks of all, until Buddha's heart comes once more into India, until the words of Lord Krishna are brought to their practical use there is no hope for us. You go on imitating the Europeans and their societies and their assemblages, but let me tell you a story, a fact that I saw with my own eyes. A company of Burmans was taken over to London by some persons from India, who turned out to be Eurasians. They exhibited these people in London, took all the money, and then took these Burmans over to the Continent, and left them there for good or ill. These poor people did not know one word of any European language, but the English Consul in Austria sent them over to London. They were helpless in London, not knowing any one. But an English lady heard of them, took these foreigners from Burmah into her own house, gave them her own clothes, her bed, and everything, and then sent the news to the newspapers. And, mark you, the next day the whole nation was, as it were, aroused. Money poured in and these people were helped out, and sent back to Burmah. On this sort of sympathy are based all English political and other institutions, it is the rock foundation of love, for themselves at least. They may not love the world;

they may be enemies all round, but in that country, it goes without saying, there is this great love for their own people, for truth and justice and charity to the stranger at the door. I would be the most ungrateful man, if I did not continually tell you how wonderfully and how hospitably I was received in every country in the West. Where is the heart here to build upon?

No sooner do we start a little joint-stock company then we cheat each other, and the whole thing comes down with a crash. You talk of imitating the English, and building as big a nation as they have. But where are the foundations? Ours are only sand, and therefore the building comes down with a crash in no time. Young men of Lahore, raise once more that wonderful banner of Advaita, for on no other ground can you have that all-embracing love, until you see that the same Lord is present in the same manner everywhere; unfurl that banner of love. "Arise, awake and stop not till the goal is reached." Arise, arise once more, for nothing can be done without renunciation. If you want to help others, your own little self must go. In the words of the Christians, you cannot serve God and mammon at the same time. Have *vairâgyam*—your ancestors gave up the world to do great things. At the present time there are men who give up the world to help their own salvation. Throw away everything, even your own salvation, and go and help others. Aye, you are always talking bold words, but here is practical Vedânta before you. Give up this little life of yours. What matters if you die of starvation, you and I and thousands like us, so long as this nation lives? The nation is sinking, the curse of unnumbered millions is on our heads; to whom we have been giving ditch-water to drink when they have been dying of thirst, while the perennial river of water was flowing past; the unnumbered millions whom we have allowed to starve in sight of plenty; the unnumbered millions to whom we have talked of Advaita and whom we have hated with all our strength; the unnumbered millions to whom we have talked theoretically

that all are one, and that all are the same Lord, without even an ounce of practice. O my friends, must it only be in the mind and never in practice?

Wipe off this blot. Arise and awake. What matters it if this little life goes; every one has to die, the saint or the sinner, the rich or the poor. The body never remains for any one. Arise and awake and be perfectly sincere. What we want is character, that steadiness and character that make a man cling to a thing like grim death. "Let the sages blame or let them praise, let *Lakshmi* come to-day, let her go away, let death come just now, or in a hundred years; he indeed is the sage who does not make one false step from the path of right." Arise and awake, for the time is passing and all our energies will be frittered away in vain talking. Arise and awake, let minor things and quarrels over little details, and fights over little doctrines be thrown aside, for here is the greatest of all works, here are the sinking millions. Mark, when the Mohammedans first came into India, there were sixty millions of Hindus here; to-day there are less than twenty millions. Every day they will become less and less till the whole disappear. Let them disappear, but with them will disappear the marvellous ideas of which with all their defects and all their misrepresentations they have stood as representatives. And with them will disappear this sublime Advaita, the crown jewel of all spiritual thought. Therefore, arise, awake, with your hands stretched out to protect the spirituality of the world. And first of all, work it out for your own country. What we want is not so much spirituality, as the bringing down of a little of Advaita into the material world, first bread and then religion. We stuff them too much with religion, when the poor fellows have been starving. No dogmas will satisfy the cravings of hunger. There are two curses here, first our weakness, second our hatred, our dried-up hearts. You may talk doctrines by the thousand, you may have sects by the hundreds of thousands; but it is nothing until you have the heart to feel, feel for them as your Veda teaches you; till you find that they are parts of your own bodies,

till you realize that you and they, the poor and the rich, the saint and the sinner, all are parts of one Infinite whole which you call *Brahman*.

Gentlemen, thus I have tried to place before you only a few of the most brilliant points of the Advaita system, and to show that the time has come when it should be carried out into practice, not only in this country, but everywhere. Modern science and its sledge-hammer blows are pulverizing the porcelain foundations of all dualistic religions everywhere. Not only here are the dualists torturing texts till they will extend no longer, for texts are not india-rubber; it is not only here that they are trying to get into the nooks and corners to protect themselves, it is still more so in Europe and America. And even there something of this idea will have to go from India. It has already reached there. It will have to increase and increase, and to save their civilizations too. For, in the West, the old order of things is vanishing, giving way to a new order of things, which is the worship of gold, the worship of Mammon. Even the old crude system of religion was better than the modern system—namely, competition and gold. No nation, however strong, can stand on such foundations, and the history of the world tells us that all those which had similar foundations are dead and gone. In the first place we have to stop the incoming of such a wave in India. Therefore preach the Advaita to every one, so that religion may withstand the shock of modern science. Not only so, you will have to help others, your thought must reach out to Europe and America. But above all let me once more remind you that there is need of practical work, and the first part of this is to go down to the sinking millions of India. Take them by the hand, remembering the words of Lord Krishna: "Even in this life they have conquered heaven whose minds are firmly fixed in this sameness, for God is pure and the same to all; therefore such are said to be living in God."

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